JUN 22 1931

The CHRISTIAN CENTURY

A Journal of Religion

Christianity at A Crisis!

An Editorial

The Newspaper and Social Responsibility

An Editorial

Conscience and the Constitution

By Ralph E. Kinsley

Fifteen Cents a Copy — June 24, 1931 — Four Dollars a Year

XUM

The CHRISTIAN CENTURY

June 24, 1931

CHARLES CLAYTON MORRISON, *Editor*
PAUL HUTCHINSON, *Managing Editor*
WINFRED ERNEST GARRISON, *Literary Editor*

Contributing Editors

HERBERT L. WILLETT — REINHOLD NIEBUHR
LYNN HAROLD HOUGH — JOSEPH FORT NEWTON
ALVA W. TAYLOR — THOMAS CURTIS CLARK
FRED EASTMAN

Staff Correspondents

EDWARD SHILLITO — MARCUS A. SPENCER
JOHN RAY EWERS — VERNON NASH
ERNEST THOMAS — EDWARD LAIRD MILLS
CHARLES T. HOLMAN — WILLIAM S. ABERNATHY
EDGAR DEWITT JONES — ROY L. SMITH
E. TALLMADGE ROOT — P. O. PHILIP
EDMUND B. CHAFFEE — T. T. BRUMBAUGH
JOSEPH MARTIN DAWSON — JAMES A. GEISSINGER
SIEGFRIED SCHARFE — BRUCE S. WRIGHT
VERE V. LOPER — CHARLES O. RANSFORD
HAROLD E. FEY

Entered as second-class matter February 28, 1902, at Chicago, Ill., under the act of March 3, 1879. Published weekly by the Christian Century Press, 440 South Dearborn Street, Chicago, Ill.

$4.00 a year. Canadian postage, 52 cents extra; foreign postage, $1.04 extra.

The Christian Century is indexed in the Readers' Guide to Periodical Literature generally found in the larger pulbic libraries.

Contents

Editorial
- Editorial Paragraphs 827
- The Newspaper and Social Responsibility 830
- Christianity at a Crisis 832

Quintus Quiz: Small Latin and Less Greek 834

Verse
- Faith, by Thomas Curtis Clark 834
- Heaven's Fan, by Margaret Lathrop Law 834
- Bethany, by Charles G. Blanden 834
- Heaven, by Neeta Marquis 839

Contributed Articles
- Conscience and the Constitution, by Ralph E. Kinsley 835
- Jews, Christians and the Testaments, by Frank Eakin 838
- The Promise of Pendle Hill, by Henry T. Hodgkin 840

Books Reviewed
- The Martial Spirit, by Walter Millis 841
- Books in Brief 842

Correspondence 842

News of the Christian World
- Correspondence from New York 844
- Correspondence from Japan 844
- Correspondence from Chicago 846
- British Table Talk 847
- Correspondence from China 848

Index, January-June, 1931 850

The Office Notebook

Well, how about a little Literary Digest-ing of our own? It is surprising—or perhaps it isn't—to find how much quoting from The Christian Century is going on in the press. Clipping bureaus supply evidence of hundreds of references every week. Most of these consist of straight quotations. But not all.

Here, for instance, is a column called "Furthermore and However" in the Wichita, Texas, Times. Its conductor, John Gould, is discussing the part being played by American films in Japan. He puts the facts, as taken from these pages, before his readers, and then winds up in this somewhat pessimistic vein: "We don't know what can be done about it, except maybe to recall all the missionaries and put them to work in Chicago and Hollywood."

The American, of Aberdeen, South Dakota, makes the recent editorial paragraph about Charlie Chaplin's attack on militarism a text for an editorial of its own. And that winds up with this suggestion: "It might be wise to draft him for the United States senate." Now *there's* an idea!

The editor of the Record-Ledger of Tujunga, California, got all stirred up in this fashion when he read Professor C. E. M. Joad's article on mysticism: "Religious institutions ought not to try to blaze the way of philosophical speculation, nor to soar out into the rarified atmosphere of mystical experience. They should be content in the promotion of the sentiments and the emotions that millenniums of human experience have demonstrated are wholesome and fine. Or, in other words, the churches might profitably leave the higher field of mysticism to the poets and the deeper intellectual delvings to the philosophers, and content themselves with the mass production of good citizenship on proven and standardized lines."

We find this squib going the rounds, credited originally to the Detroit Free Press: "The Christian Century says that Bishop Cannon is a lost leader. Mebbe so, but you can still hear him yelling in the distance."

Then there was the editorial that went the rounds of the Scripps-Howard papers (the clippings now on our desk come from Fort Worth, Texas, and Albuquerque, New Mexico) that gave some of the facts brought out in our recent articles on the radio situation. "If forty million American laborers realize these facts and sit by quietly, then we need shed no crocodile tears over their plight," this concluded. "It is not the powerful private radio interests who are responsible here, but the ostensible servants of the people—the radio commission."

Contributors to This Issue

RALPH E. KINSLEY, postgraduate student, department of political science, University of Chicago.

FRANK EAKIN, formerly professor of ecclesiastical history, Western theological seminary, Pittsburgh; author, "Revaluing Scripture," etc.

HENRY T. HODGKIN, director of Pendle Hill school, near Swarthmore, Pa.; former secretary National Christian Council of China; author, "China in the Family of Nations," etc.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

VOLUME XLVIII CHICAGO, JUNE 24, 1931 NUMBER 25

EDITORIAL

REPRESENTATIVES of the owners' end of industry have expressed their disapproval of the principles and precepts laid down by the pope in his recent encyclical, "Quadrigesimo Anno." The Chicago Journal of Commerce, for example, finds that it is too similar in tone to the "socialistic" utterances of the Y. M. and Y. W. C. A. in this country. As a matter of fact, capitalists ought to be grateful to the pope for the support which he gave to their cause. It is not every friend of labor who is so conservative as to defend the right of the capitalist to unearned income, and to declare that the world must and ought to be permanently divided into social strata with unequal shares in the products of industry, and that it is part of the divine plan that some who do not work should live well on the income from inherited capital while others should live not so well on the wages of their labor. Surely there is nothing socialistic about that. But the pope did say that labor has the right to organize; that the welfare of men should be considered before profits; that labor is not to be bought and sold like a commodity; and that the workers should have a higher wage and a richer life than they have now. If there is anything radical or revolutionary about that, then Jesus himself was the most dangerous of revolutionists. But then, of course he was!

The Pope Is Attacked As Socialistic!

Will the Boy Scouts Go Jim-Crow?

IT is time that the national organization of the Boy Scouts of America gave careful attention to the attempt at racial segregation which has taken place in the Philadelphia council of that body. Recently, the Philadephia Boy Scouts acquired 396 acres of land to be used for camping purposes. Adjoining this was a tract of another 2,000 acres through which the scouts were to be permitted to roam at will. But when scout troops composed of Negro lads attempted to make use of these facilities, they were ordered away. The scout's Treasure island was for white scouts only. In protest against this compulsory segregation, ten of the largest colored troops in Philadelphia have handed in their charters and disbanded. But the officers of the Philadelphia council have refused to alter their decision. "Obviously," said one of them, in refusing to admit the Negro boys to the new camp, "fraternizing between white boys and colored boys is not sound, due to difference in racial temperament, and should be opposed by parents of both groups." We understand that local and regional councils of the boy scouts enjoy a large degree of autonomy, and it is unlikely that there is anything which the national organization can do, directly, to change the decision of the Philadelphia council. But the relation of such a decision to general scout policy should be clear enough to show the national officers the wisdom of taking some sort of advisory action, or repudiating in some way this Philadelphia policy. If the Boy Scouts of America drift into Jim-crowism it will not be long before the international organization begins to feel the reaction in non-white lands.

The Toils Are Closing About Capone

THE earlier prosecution of Mr. Al Capone for carrying concealed weapons and for contempt of court and the more recent action against him for failure to pay his income tax suggested to a facetious colyumist that the government might eventually be able to get him on a charge of parking in the loop or playing the radio after midnight. But even the income tax case becomes no small matter when the amounts involved are what they are, and to this certain specific infractions of the prohibition law are now added, and the impression begins to prevail that the Chicago baron of booze is near the end of his long period of prosperity. It is reported that he has offered to compromise on the matter of income tax by paying four million dollars, but this offer has been refused. The now generally accepted estimate of the gross in-take of the "Capone syndicate" is an aver-

age of twenty million dollars a year for the last ten years. While this is an impressive sum, it must be remembered that it covers the receipts of the gang which has enjoyed a virtual monopoly of the three major rackets—liquor, gambling and prostitution—in the entire Chicago area. The social and political implications of the existence of such an organization for systematic law-breaking and for the exploitation of thirst, greed and lust are serious beyond estimate, and the crimes of violence, ranging from simple assault to murder, which have been committed as a matter of routine in maintaining this monopoly, and the corruption by which it has purchased immunity, are materials for sensational stories which will probably never be written. But the profits of the enterprise, great as they are, now appear to have been much less than was commonly supposed. A million a month has been frequently mentioned as Capone's personal share of the net profits, and the common assumption has been that this was all derived from the illegal sale of liquor. Both of these assumptions need radical revision. It is particularly important to understand that not all of the profits, whatever they may have been, have come from liquor. The argument that the only way to frustrate the activities of the underworld is to provide legal methods of supplying the demand from which it derives its profit—i. e., to legalize liquor—proves too much if it proves anything. It means licensing gambling and vice as well as liquor. Not many of the wets care to go that far.

More Trouble In China

CHINA has again gone through the motions of adopting a constitution, and again that gesture in the direction of representative government has been followed by internal disorder. For hardly had the constitutional convention met in Nanking before a new government had been set up in Canton. And the new government has in it several Chinese of real potency. It contains, for example, Tang Shao-yi, first premier of the republic in 1912, intimate friend of Herbert Hoover long before that, graduate of Yale sometime in the dim 'seventies, and a general power in Asian politics. Then there is Sun Fo, no political genius in his own right, but of acknowledged importance as the son of Dr. Sun Yat-sen, father and hero of the Chinese revolution. Until recently, Sun Fo was a member of the Nanking cabinet. The desertion of Nanking by Dr. C. C. Wu, minister at Washington and recently head of the Chinese delegation at the assembly of the League of Nations, is another shift of significance. Dr. Wu resigned his much-desired post rather than ask the American government to approve the shipment of arms and munitions to Nanking. But perhaps the most important member of the Cantonese government, from the standpoint of political brilliance and courage, is Eugene Chen. In the days when the Chinese nationalist movement was still a revolutionary crusade with its headquarters at Hankow Eugene Chen, as foreign minister, made his name known in all the foreign chancellories of the world. Now, after a long absence from China, some of it spent in Moscow, he is back in Canton, and again signing himself foreign minister. How sharply the struggle will be pressed between this new government in south China and the government at Nanking, headed by General Chiang Kai-shek and his brother-in-law, T. V. Soong, remains to be seen. If it is pressed, it is not beyond the range of possibility that Chinese history will repeat itself, and Canton prove the stronger.

Some Movie Announcements by Mr. Hays and His Employers

MR. WILL HAYS announces that next year's movies are to be much cleaner. Crime and sex are to fade out—or at least be dimmed. Confirming his promise in their usual way, his employers have also announced what they expect to present to our children. Fox films, for example, will give them a long list. Among the titles and descriptions are the following: "Bad Girl — red-lipped shop-girl . . . . wanted things, clothes, boy friends, kisses. Aching with suppressed emotions." "The Yellow Ticket, modest maid, chaste, lovely—caught in the avid clutch of ignoble nobles—lured to luxury, branded by the sign of shame." "Wicked—Gun moll with a baby. Was she wicked or weak?" "The Hysterical Age . . . whoopee-making on the primrose path where only primroses are prim. Kiss-as-kiss-can comedy . . . petting and partying." "In Her Arms," "Sugar Daddies," "Devil's Daughter," "Champagne," "Alimony Queens," and several more of the same kind. Universal, not to be outdone, announces that among its 1932 pictures will be these: "Baby-Faced Gangster," "Bullet Proof," "Homicide Squad," "Derailed," the latter about "men hard as nails and women who want to be taken." Also, "Waterloo Bridge—in spite of her lurid past, in spite of her scarlet present—he loved her." Paramount announces a similar offering of old sewage in new pipes and promises this contribution to international good will: "Daughter of the Dragon—a tingling thriller of a beautiful Chinese girl used to entrap men." (Wait until this reaches China!) Well, which has faded out—crime and sex filth or Mr. Hays's promise?

The Archbishop Decides Against Bishop Barnes

THE archbishop of Canterbury has appointed the Rev. G. D. Simmonds to the benefice of St. Aidan's, Birmingham, England, after the bishop of Birmingham, Dr. E. W. Barnes, has refused for nearly two years to make the appointment. On its face, this looks like an important victory for the Anglo-catholic wing of the Anglican church. But the

victory may prove to have a Pyrrhic costliness. The decision of the archbishop serves to emphasize the confusion which characterizes the present relations between the established church in England and the establishing power. Parliament refused, in 1928, to sanction the use of a prayer book for the Church of England because it was thought to permit certain Anglo-catholic forms of worship. Shortly after that Bishop Barnes, a militant opponent of the Anglo-catholics, was called on to appoint Mr. Simmonds to the vacant rectorship at St. Aidan's. Mr. Simmonds is an Anglo-catholic, although he has not in the past carried his celebration of sacramentarian rites to the extremes which have been favored at St. Aidan's. When Bishop Barnes refused to make the appointment, the wardens of the church took recourse to the chancery courts, which ordered the archbishop of Canterbury to inquire into the fitness of Mr. Simmonds and, if satisfied, to make the appointment. This the archbishop has done. It leaves Bishop Barnes in the position of having been overruled by his ecclesiastical superior for refusing to take an action which he believed would involve disobedience to his political superior, namely, parliament. It puts the archbishop in the position of making an appointment which the recipient is expected to use so as to defy the will of parliament. The case may easily become a means of pushing Britain a long way and rapidly along the road to disestablishment and disendowment.

St. Christopher to The Rescue

WHEN Governor Franklin D. Roosevelt wrote to Father De Nonno, of the Roman Catholic church of the Holy Family, in New York city, commending the blessing of automobiles as a means of increasing safety on the road, could he possibly have been thinking of diminishing his own liability to accident on the road to higher political office? Mr. Roosevelt, who is officially listed in Who's Who as "Episcopalian, Mason, Phi Beta Kappa" (among other things), probably does not believe that the blessing of an automobile makes it any safer or that the intervention of St. Christopher, devotion to whom as the patron saint of travelers is a special feature of this ceremony, is a reliable preventive of traffic accidents. Why then does he take the pains to write a special letter in approval of the plan? Perhaps because he realizes that a driver who has had his car blessed to prevent it from killing him or anybody else may be a more careful driver because he has had his attention solemnly called to the dangers of the road. On the other hand, undue reliance upon the aid of St. Christopher to keep a car from skidding might render the driver somewhat less sensitive to his own responsibility on a wet pavement. Or perhaps because he very rightly approves of the stress upon "reverence for life" which is said to be a part of the ceremony of blessing. Of course a mere Protestant cannot see why it should be necessary to call in St. Christopher and bless the cars in order to teach reverence for life. Such a procedure seems rather to divert attention from the main issue. It is never necessary to insult the faith of others, and this comment is not intended to cast any aspersion upon the faith of those who believe that miraculous powers can be invoked for public safety by ecclesiastical ceremonies. But the sooner those who do not so believe cease to talk as though they did, the sooner superstitions will lose their power over the popular imagination and the easier it will be for persons of ordinary intelligence to think clearly about ordinary things. Just what happens to a car when it is blessed, anyway? Governor Roosevelt please answer. He has approved it, so he ought to know.

The Recruiting Officer Calls On the Ministry for Help

HOW general may be the effort of the war department to get ministers to recommend young men to enlist in the army, there is no way of knowing, but in the Buffalo recruiting district Colonel C. E. Stodter is circularizing the clergy of his area, informing them that "the regular army offers many opportunities to young men for mental, moral and physical improvement," and stating that "the war department desires to obtain from representative clergymen statements of their opinions on the value of army training. Will you kindly write me your opinion and state whether you would recommend an enlistment in the army to young men of good moral character." When the first letter does not bring a response, there is a follow-up in more urgent tone. "If you feel that you can recommend an enlistment in the army to young men of good character, will you not write me to that effect. If you do not wish to write such a letter, will you kindly inform me to that effect." This is a good idea. The ministry has a legitimate interest in military training, and it is reassuring to have this proof that the war department realizes this fact. That ought to put an end to the notion that ministers who oppose military training are speaking on a subject that does not concern them. The war department itself is asking their opinion about it. But to give this inquiry its full value the department, or the inquiring recruiting officers, should publish a full report of the findings. It would be interesting to know what proportion of the ministers addressed are willing to recommend enlistment as a means of grace.

Looking Forward To 1932

ONE of America's keenest observers of political and social trends is Colonel P. H. Callahan, ardent prohibitionist and equally ardent Catholic. It is Colonel Callahan's firm conviction that Alfred E. Smith will be the next democratic presidential nomi-

nee, and that the claim of his former supporters that it was his Catholicism which defeated him in 1928 is all bunkum. Writing to a correspondent in New Jersey, he says: "If you think that Roosevelt, preaching repeal and on a repeal platform, is going to get back any of the great number of votes that left the democratic party in '28, because he is a Protestant, you have another think coming. I can forgive some of my co-religionists, but you ought to know better than to say you have some doubt of Governor Smith's overcoming 'the terrible handicap of his religion,' which a man of your experience should know was his very best political asset. Smith carried just two states in the north, Massachusetts and Rhode Island, and you know that it was his religion that carried these two states for him. In your state, where the Catholics had been voting about fifty-fifty, all of them voted the democratic ticket, with an exception now and then to prove the rule." All of which is interesting as the opinion of one of the most competent of Catholic interpreters of public sentiment. It is none too soon to be thinking about these things. A year from now we shall be on the brink of another national campaign. But it may be that the economic situation will present an issue, or the appearance of one, which will outweigh that of prohibition in the public mind.

The Newspaper and Social Responsibility

FOR a long time thoughtful portions of the community have been disturbed by the way in which sensational treatment of crime and sex news in the press has contributed to the increase of those same evils. Two weeks ago the Saturday Evening Post published a cartoon showing a gang chief, surrounded by his hoodlums, gloating over newspaper accounts of the gang's activities. But more than six years ago The Christian Century, in an editorial open letter to the newspaper proprietors of Chicago, tried to point out the social damage being done by the overemphasizing of such news. "Day after day, whether consciously or not," that letter declared, "the press seems to be operating on the basis of competition in penetrating to the lowest depths of our city's life in order that the dregs from thence might be flaunted." And an appeal was made for an experiment in a different sort of journalism, in which crime, bestiality and the sordid aspects of life should be not left out of account but "played down," while the constructive activities of the city should be "played up."

No direct answer was given to this open letter. Such newspaper-makers as discussed it in any form tended, with few exceptions, to justify newspaper practice on two grounds. They contended, in the first place, that crime and sex constitute sensational news; that sensational news is the thing that the public wants; that the newspaper must supply what the public wants, or go out of business. Or if they were not ready to defend their course on quite such a crassly materialistic basis as that, the newspaper-makers declared that the printing of such news, revolting as it might appear, really performed a therapeutic function in the body politic. Unless the dreadful facts were fully known, how could the community understand the enormity of the conditions with which it must deal? Scandal-mongering and crime-reporting were in this fashion elevated to the distinction of important social services.

It is probable that few thoughtful citizens were taken in by such casuistry. But these defenses of newspaper practice in respect to a wide range of news have become almost standard in the journalistic profession itself, and have been accepted as conclusive by far too many journalists. It has been the easier for these journalists to salve their disturbed consciences by falling back on this fallacious reasoning because there never has been, up to the present, an objective standard of newspaper practice in another field by which to make comparisons. Such a standard has now, however, been given. By the test which it supplies, the practice of the press in sensationalizing its reports of crime and sex is proved to be totally without the social justification which has been claimed for it.

Fittingly enough, it has been the city of Chicago which has thus tested the pretensions of the newspaper. On Saturday, June 6, serious financial trouble developed in at least one, and perhaps more than one, of the city's largest banks. Hundreds of the city's bankers were in feverish conference all that night, all day Sunday, and early on Monday morning it was announced that four of the city's largest banks had been merged into two. The terms announced made it clear that one of these mergers had been simply the taking over of the deposits of one bank by another, and that not even this measure of "rescue" would have been achieved had not a separate guarantee fund of more than $12,000,000 been raised to protect the bank accepting the transferred deposits.

In the train of this upheaval in banking circles in the city's loop district, disaster fell upon smaller banks in residential sections. On Monday, when the loop mergers went into effect, six outlying banks closed their doors. On Tuesday, twelve more failed to open. On Wednesday, six more collapsed. On Thursday, two more went to the wall. Confidence in the financial structure of the city was, naturally, badly shaken; in the south and west side residential districts something closely approximating a panic spread.

Here was news, and about as sensational as occurs. The mergers in the loop represented, as every well-informed citizen knew, the practical wiping out of one of the city's oldest and supposedly strongest banks, and the combination of two others to secure

needed resources for a period of peril. Under ordinary circumstances, the failure of a single bank will be given large newspaper headlines; here were 26 bank failures within four days! The city was filled with wild rumors; a recital of the actual facts in the order of their sensational (and panic-creating) value might easily have precipitated a social catastrophe of the first order. What happened? The newspapers unanimously treated the matter in such a way as to minimize the fact of the financial crisis and to magnify such elements of stability and order as the situation contained!

Take, for example, the journalistic course followed by the conservative Daily News, an evening newspaper. On the Monday on which the story "broke," it began its account of what had happened with this sentence: "Increased power and prestige for Chicago as a financial center are resulting from two big bank mergers announced today." Only in the seventh column on page 4, under the smallest sized headline used in the paper, was there to be found: "Several banks closed in path of big merger." On the next day the closing of twelve banks was again shoved into the inside of the paper, while the main story declared: "The general feeling in financial circles, the comment of business leaders, bankers and others today indicated that the bank consolidations will result in increased prestige for Chicago as a financial center." This news policy was maintained without deviation throughout the critical period. One cartoon showed that persons spreading reports as to shaky bank conditions bore a "communist" label.

The Tribune was equally instructive. Its Monday story, under an 8-column banner headline, read: "Big Loop Banks in 2 Mergers." But only by inference, by "between-the-lines" writing, was the serious nature of the situation which had confronted these banks so much as hinted. On the next day the story began: "The greatest banking consolidations in Chicago's financial history . . . . were received with surprising calm yesterday." Further on: "The statements of Chicago's financiers . . . . appeared to have allayed all uneasiness. . . . There seemed to be a feeling that the events of Sunday had 'cleared the atmosphere' and that the mergers had resulted in increased power and prestige for Chicago as a financial center. Chicagoans appeared to take pride" in what had happened.

But perhaps most informing of all was the course followed by Mr. Hearst's Herald-Examiner. On Monday it had the usual banner, "Two Big Loop Bank Mergers," but not a line to indicate the sensational features of the situation. On Tuesday its first page headline read, "Mergers Fortify City Banks," and only in column five on page two could the reader discover that there had been six bank failures on the previous day. On Wednesday there was nothing about the Chicago banking situation on the first page at all, but a general story headed, "Chicago Leads in Revival of U. S. Trade." On page 13, under the headline, "Business Nearly Normal as Banks Complete Merger," there was a story which had tucked away in it this gem: "While serenity prevailed downtown, unsettlement (*sic!*) cropped out in the outlying districts, and 13 minor banks were forced to suspend after abnormal withdrawals." By Thursday the Herald-Examiner had the story in a single column on page 23, but a sub-head did mention the fact that six more banks had failed the day before!

Now, these examples of newspaper practice are not detailed in order to take exception to them. It is possible to argue that, in view of the general public knowledge of the seriousness of the situation, this obvious "playing down" of its sensational elements might produce the very opposite of the effect sought. But, all things considered, the newspapers were probably justified and wise in pursuing the course which they did. This course, however, stands in glaring contrast with the course which they have pursued when dealing with, let us say, the activities of Mr. Alphonse Capone, or with the tragic outcome of a high school drinking party.

Why this difference of journalistic practice? The answer is plain. During the critical events of last week, the newspapers of Chicago felt a genuine responsibility to the welfare of the city's financial community. More than that, they felt themselves a part of that community; their fate tied up with its fate. If it crashed, they crashed. So they went to unprecedented lengths to play up every possible hopeful and constructive element in the financial situation, and to play down every discouraging and sensational feature.

In contrast, the newspaper simply does not hold the same sense of responsibility to or implication in the moral community. The newspaper may give lip service to morality, both public and private, but it is really an a-moral institution. It conceives itself as standing on the sidelines, merely reporting in objective fashion such breaches in the moral fabric of society as it observes. In reality, it has been seeking to build circulation at the expense of moral breakdown. To be sure, such breakdown can go to the point where it actually does threaten the real interests of the newspaper, in which case there comes an immediate change in newspaper policy. In Chicago, for instance, it is instructive to contrast newspaper reporting of gang operations in 1925 with such reporting at present—or since the effect of Chicago's gang-ridden reputation began to be felt by the city's business. But these forces operate only slowly and over a long period. Generally speaking, the newspaper reaction to a moral disaster is to play its sensational aspects up for all they are worth, and let the community take care of its own future interests —if it can.

Perhaps it should be said that in writing these words The Christian Century has no intention of singling the Chicago newspapers out for especial reprobation. The newspapers in other cities would

have done what the Chicago papers did during the financial crisis, just as most of them have done the same things about crime and sex. It only happens that this demonstration has taken place in Chicago; its revelations apply to every big city newspaper that is still "playing up" sensational news on the ground that it is what the public wants and is for the ultimate good of the public.

That old plea can stand no longer. It has been swept out of court by the newspapers themselves; swept out of court in this Chicago experience. For the newspapers themselves, by the course they have pursued when financial ruin stalked the streets of their city, have admitted that an event may be news, but that it may not be for the public good to have it sensationalized. On the basis of that admission, now made, the public has a right to demand of the entire newspaper profession a raising of the average standards of social responsibility.

Christianity at a Crisis

DURING the decade and more in which the fevers of the late war have been subsiding there has been a steady increase of intelligent purpose to take whatever radical steps are necessary to make sure that a like or a worse catastrophe does not befall the world again. This growth of what we might call the peace conscience presents a marked contrast to the aftermath of any previous war. At the close of all wars the spirit of peace has always achieved its maximum expression, but it has always subsided as the particular war passed into a distant memory. The explanation was obvious. Peace was only an aspiration, a hope, a lofty sentiment. It was an angel song, not a human responsibility.

In our time this aspiration has become a moral conviction. Our statesmen now acknowledge that something must be done about it. Since the great war, some things have been done about it. A league of nations has been formed. A world court has been set up. The institution of war has been outlawed. Pledges of disarmament have been given. And while these positive advances have been characterized by timidity and doubtful sincerity, they have had the effect of providing something like a body in which the peace aspiration could find an abiding habitation amid the realities of our political and social order.

But it is not alone in the institutional and public domain that the peace ideal has made substantial gains since the war. The conviction has at last seized the conscience of great numbers of our most enlightened citizens that they have a direct personal responsibility not alone to work for the upbuilding of institutions of peace, but to make it clear to the state that they cannot be depended upon to support another war. The contemporary growth of pacifist patriotism is without precedent. It has two roots, one absolute, the other pragmatic. It arises from the moral insight that war is inherently evil, and as unnecessary as it is evil. This is its absolutist root. But it also sees that so long as governments can count upon the prompt and uncritical response of citizens to the roll of the drums and the call to arms, those governments cannot be expected, when a crisis arises, to call into play the full resources of peace, but will weakly yield to the easier alternative of war. This is the pragmatic motive which reinforces the ethical insight of the peace patriot.

How extensive this conscientious objection to war has become was recently disclosed when more than ten thousand American Protestant clergymen registered their purpose not to take part as combatants in any future war. Less than one-half (53,000) of the Protestant ministry was canvassed. Out of 19,372 who replied to the questionnaire more than 10,000 took the definitive position against war. This result was a revelation even to peace leaders themselves. It clearly indicates that the Christian conscience is fast reaching the point of complete emancipation from the traditional fallacies and rationalizations with which it has long cloaked its compromise of the name of Christ with that which is most antithetical to his religion.

These ministers can have had no doubt of the gravity of their decision. It is without precedent since the early days of the church, before Constantine flattered Christianity into becoming a private chaplain to the state. These men did not reach their position thoughtlessly. That is inconceivable. Many a hand must have trembled when indicating its answer to the questionnaire. The writer of these words was not one of the ten thousand. Whether it was a valid objection to certain implications in the questionnaire which restrained him, or just plain cowardice concealed by a specious rationalization, he cannot say. But The Christian Century will defend, in the name of both religion and patriotism, the ten thousand ministers who did register their declaration that they were done with the butchery and barbarism of war forever.

Nothing could be more logical than that the fast-growing anti-war public sentiment should find its most outspoken and heroic expression on the lips of the Christian clergy. By all the implications of their profession, they should be the first to find the true law of patriotism in the mind of Christ rather than in the command of the state. They accept the teaching of their Master to render to Caesar the things that are Caesar's, and to God the things that are God's. But when they cannot render to Caesar the things that he claims for his own without withholding from God the things which are God's, they should be the first to obey God rather than men.

The gravity of the situation revealed by this expression of conscience and purpose can hardly be exaggerated. It will surely have consequences. What forms of punishment, overt or subtle, the traditional patriotism may inflict upon these pacifist patriots, is not ours to anticipate. But one result has already su-

pervened which no one could have foreseen. The decision of the supreme court in the Macintosh case,* coming hard on the heels of the ministers' declaration, precipitates an immediate moral crisis in the soul of every American citizen who is a conscientious objector to war. When his declaration of unwillingness to participate in a future war was signed each minister, no doubt, believed that the test could be applied only when actual war should be imminent. Meanwhile, he probably assumed, his relation to the state would not be affected by what he proposed to do or not to do at some indefinite future date. But now the supreme court has decided that citizenship itself involves the acceptance of the unqualified right of the government to exercise the power of conscription for military service. This right is declared to be inherent in the constitution. An applicant for citizenship must acknowledge and accept this constitutional principle in order to be on the same footing as all native-born citizens, who therefore are presumed expressly or tacitly to accept it. If, in the event of war, congress sees fit to relax the exercise of this right by granting exemption to those whose religious scruples would otherwise be violated, it may of course do so. But the constitutional system from which we derive our citizenship, whether native-born or naturalized, presupposes the acceptance of the supremacy of congress over the individual conscience.

This decision puts a wholly unprecedented and, as we believe, un-American construction upon the constitution. As Mr. Ralph Kinsley shows elsewhere in this issue, the fathers could not have tolerated such an interpretation. The struggle for freedom of conscience was too recent an experience to permit them knowingly to fling away their hard-won liberty. But the constitution under which, while the court's decision stands, we now live, demands just this subservience of conscience. These ten thousand clergymen and tens of thousands besides, have been thrust into a position of immediate and inescapable opposition to a major principle of the national community. As conscientious objectors to war they do not face a mere future contingency, but a present and abiding cleavage in their relation to the nation.

What are they going to do about it? Will these men who declared that in the event of war, and in the very presence of war, they would refuse to bear arms, acquiesce, in peace time, in the assertion by the government that it already carries their consciences in its pocket? Will these ministers of Christ who have at last penetrated the psychology of the war tradition, who see its shabbiness and have no longer any illusions about it, who know the devices by which the war tradition keeps itself alive, will these ministers of Christ, without protest, allow the state to assert that they have already, under the constitution, given pledges to go to war whenever congress tells them it is the will of God?

The secular press that has laughed at these clergymen has laughed too soon. It passes lightly over their "conscientious" opposition to war with the contemptuous remark that when war comes they will forget their scruples and fall in line just as they have always done. But the press does not know what manner of spirit these men are of. Doctor Fosdick, one of the ten thousand, did not let a single Sunday pass before he repudiated for himself the supreme court's decision, declaring that he stood with Professor Macintosh, that if Professor Macintosh would not make a good citizen he was not a good citizen, that he would never acknowledge the right of the government to conscript his conscience, that he would not aid in any war which he believed contrary to the will of God. A voluminous correspondence on this subject indicates that there are plenty of men, laymen as well as clergymen, who do not shrink from going to prison in peace time as well as war time on this issue. For they see that it is the most crucial and searching ethical issue which has ever arisen between the government of the United States and its citizens —an issue which involves not only the fate of world peace and the right of individual conscience, but the very existence of spiritual religion.

Not alone are conscientious objectors to war involved in the dilemma which is thus thrust upon American patriotism. Every citizen who believes in God is involved. And every citizen who, whether he believes in God or not, believes in the freedom of conscience as the most precious of all our liberties, is involved. But it is especially the conscience of those citizens who acknowledge the mind of Christ as the only basis of a stable and righteous social order which is the subject of the present discussion.

The supreme court's apotheosis of nationalism helps to etch more sharply the lines of that moral issue which has been defining itself in the Christian conscience ever since the armistice. Those who imagine that the issue between Christianity and war can be settled with felicitous amenities will shrink in fear at the prospect of any tension between the state and its citizens. But those who know the nature of the war monster will not be so naïve. In such a struggle as that which is now on to emancipate the nations from the grip and terror of war, it must needs be that offenses come. The peace movement has now made gains sufficiently substantial thoroughly to arouse the defenders of war to desperate action. The salvation from militarism for which the world is longing will hardly come to pass without pain. Who more likely than the followers of Christ may be expected to accept for themselves the pain which others may be unwilling to bear? The preachers and teachers of the Christian gospel have not faced in modern history a crisis so challenging and ominous. That

*The decision in the case of Miss Marie Averill Bland, Canadian war nurse, given by the court at the same time as the decision in the Macintosh case, involves, of course, the same issue. Our failure to mention Miss Bland in this and previous editorials is due to the exigency of brevity, together with the fact that the court's argument was chiefly based upon the case of Dr. Macintosh.

XUM

they will find the great word to utter cannot be doubted. And that they will bravely endure whatever sacrifices may be required in backing their words with great deeds is equally beyond doubt. The salvation of Christianity itself is in their keeping. By their courage and their devotion will all men know that they are Christ's disciples.

Small Latin and Less Greek

EDITOR THE CHRISTIAN CENTURY:

SIR: Ben Jonson said that Shakespeare had "small Latin and less Greek." We really have not suffered from even this amount of impedimenta, and now Yale, in company with many other educational institutions, makes a virtue of a deficiency by ruling out both from the compulsory curriculum. Of course this will neither increase nor diminish classical study; it only serves to quiet an irritating rebellion. A generation at odds with any standards, be they ancient or modern, suffering a reaction against formal learning, reveals a contagious itch for quick returns.

Of course, Mr. Editor, historical perspective comforts all those who struggled through paradigms and sweat blood over Greek and Latin "unseens," for, satiated with its contemporaneousness, any such age as ours will turn back sooner or later to enrich its culture from the veins of the past. Just now, however, we have no sense of our anemic condition, and, like the prodigal, are so busy wasting our substance that we are oblivious to our losses.

I believe, sir, that the snippy and atomistic way in which the classics have been taught is partly responsible for the present disrelish. They have been torn limb from limb to satisfy the exigencies of textbook requirements. Procrustes was a gentleman when compared with the firm of Pedagogue and Publisher, Incorporated. Well, one thing is perfectly clear: no elegies, even though they be dithyrambic, will suffice to bring back "sad Electra's poet," the "great-eyed Plato" or any of the others. Benjamin Jowett said Aristotle "anticipated by his great power of reflection the lessons which the experience of ages has taught the world," and it will be only when we learn the intrinsic worth, and the authority that comes from truth, rather than the truth that comes from authority, that there will be the next revival of these worthies.

Are we not in the unfortunate dilemma of Shakespeare's Brutus, who exclaims:

> We all stand up against the spirit of Caesar;
> And in the spirit of men there is no blood.
> Oh, that we then could come by Caesar's spirit,
> And not dismember Caesar!

How can we extract the wisdom of the ancients, if we cut them off out of the land of the living? Surely we ought to extend the franchise to our antecedents, unless ours is to be the grand "trial and error" experiment. Browning's "Development"—a charming little poem written toward the end of his life—begins with the words, "My father was a scholar and knew Greek." It is a real epitome of life, and if all our forbears had taught the classics to their children as did that clerk in the Bank of England, we might have had more sweetness and no less light.

Yours for background,

QUINTUS QUIZ.

VERSE

Faith

ABOVE the raucous cries
Of world-old wrong,
Faith hears, in accents deep,
Truth's battle song.

Athwart the fearful gloom
Of sin's black night,
Faith sees, slow-conquering,
Love's kindly light.

THOMAS CURTIS CLARK.

Heaven's Fan

A POPLAR tree against the sky
Uplifts the dullest clod on high;
A willow tree beside a stream
Enriches every poet's dream;
A spreading pine is heaven's fan
To brush earth's pettiness from man.

MARGARET LATHROP LAW.

Bethany

THE little town of Bethany,
How lean and old it seems—
A wrinkled beggar by the way,
Arrayed in rags of dreams.

In passing by, we pause a while
To fling from heart and mind
Our petty coins of hope and love
For one so poor and blind.

When lo! our pity seems to work
A miracle of light:
The little town of Bethany
Puts on a raiment bright!

No longer it appears to be
A beggar, making moan,
But like unto a goodly king
Upon his golden throne.

CHARLES G. BLANDEN.

Conscience and the Constitution

By Ralph E. Kinsley

THE RECENT DECISION of the United States supreme court in denying citizenship to the Rev. Dr. Douglas Clyde Macintosh, professor of theology at Yale university, and Miss Marie Averill Bland, war nurse, brings to the front the rights of religious conscience under the constitution. The court's decision was on the basis of a 5 to 4 division of the judges.

The majority opinion written by Justice Sutherland, declared that the unqualified submission of the conscience of the individual citizen to the will of congress was necessary in the event of a war. This principle, he alleged, is inherent in the constitution. The dissenting opinion of the four justices, written by Chief Justice Hughes, denied that any such principle is inherent in the constitution, or was intended by its makers. Justice Hughes argued that citizenship under the constitution is not conditioned upon willingness to bear arms against one's conscience; that the question does not arise except in the actual event of war, and that congress has established from the beginning the precedent of granting immunity to those who, on account of religious scruples, are unwilling to take part as combatants.

Which of these opinions has the best historical basis? This question was definitely raised 140 years ago in the first congress of the United States when it was debating the second amendment to the constitution.

The early colonial charters and the succeeding state constitutions had taken great pains to safeguard the freedom of religious conviction. This same solicitude appears in the debates in congress upon the first ten amendments. The rights of conscience which the founders of the nation recognized were more than the freedom of religious worship; they included freedom from compulsory military service as well. This is shown in the debates of the first congress, and the early state constitutional documents.

Theory of Our Government

The constitution itself does not specifically prohibit the infringement of religious convictions against war, but there is ample recognition of these rights in the theory upon which the national government was founded. Under that theory the federal constitution contained only such powers as the states had delegated to it. Therefore, it is probable that the first congress considered that the guarantee of freedom of conscience rested upon the same basis as did all the other rights of civil liberty. It was thought unnecessary further to guarantee such rights as were already established in the state constitutions and over which congress was given no direct power.

The theory of adequate security of rights thus guaranteed did not meet with the approval of many prominent men of the time, nor with the rank and file of people. Consequently, each state presented at the time of the adoption of the federal constitution proposals that certain rights previously enjoyed should now be further safeguarded by the constitution itself. As is well known, the first ten amendments were designed to provide this safeguard.

Among the proposals thus submitted by James Madison for the consideration of congress were those of Virginia, North Carolina and Rhode Island, requesting an amendment to the constitution recognizing exemption from bearing arms. Here we should note that the following statement containing the exemption clause received a favorable vote in the house of representatives:

> The right of the people to keep and bear arms shall not be infringed; a well armed and well regulated militia being the best security of a free country, but no person religiously scrupulous of bearing arms shall be compelled to render military service in person.

Although considerable difficulty was encountered in the attempt to find satisfactory phraseology for the latter clause, there was no apparent opposition to including in the federal constitution a statement of the exemption right.

The second amendment as finally adopted contained the substance of the first part of Mr. Madison's proposal, but the words, "but no person religiously scrupulous of bearing arms shall be compelled to render military service in person," were deleted at some time during the discussion.

Discussed in First Congress

The present decision in the Macintosh case makes it highly important to examine carefully the discussion which took place. The supreme court argues that it was the intention of the constitution makers that every citizen should be obligated to bear arms in military service regardless of his conscientious scruples. Is this contention borne out by the debates in congress? An examination of them will show that the dissenting opinion of Chief Justice Hughes is sustained by the evidence rather than the decision of the court.

The most important of the objections to the exemption clause was expressed by Mr. Scott, of Pennsylvania, who foresaw the possibility through judicial interpretation of so weakening the militia that dependence upon a large standing army would become necessary. On the other hand, Mr. Budinot, of New Jersey, being familiar with the demands of the people for a constitutional guarantee for personal liberty, said: "Now by striking out the clause, people may be led to believe that there is an intention to compel all its citizens to bear arms." A somewhat different obstacle was foreseen by Mr. Sherman, of Connecticut, from the standpoint of an expedient administrative policy. He did not favor the exemption of the

whole of any sect, because there were men ready to fight among various religious denominations thus granted exemption, as for example the "Quakers who will turn out, notwithstanding the religious principles of the society, and defend the cause of their country. Certainly it will be improper to prevent the exercise of such favorable dispositions, at least whilst it is the practice of the nations to determine their contests by the slaughter of their citizens and subjects."

Because of these varied interpretations, the words of Mr. Benson can be considered expressive of the general temper of opposition to the clause when he said, "Modify it as you please, it will be impossible to express it in such a manner as to clear it from ambiguity."

Explicit Exemption Carried in House

In spite of their objections expressed in the debate in the house of representatives, the exemption clause was carried by a majority of two votes of that body. Although we are unable to trace its procedure further, such a vote is significant. It may be considered as a legislative expression of Mr. Gerry's fear of arbitrary assumption of governmental powers. He said: "This declaration of rights, I take it, is intended to secure the people against maladministration of government; if we could suppose that, in all cases, the rights of the people would be attended to, the occasion for guards of this kind would be removed."

Therefore, in view of this marked demand for a federal constitutional guarantee of the exemption right, and since we are unable to account for the disappearance of the exemption clause from the second amendment as finally adopted, it seems necessary to assume that its deletion occurred because the right was believed to be adequately protected by other constitutional provisions.

The following considerations lead to this opinion:

1. The statements of exemption found in the state constitutions are made valid as a federal guarantee of the right, because of the provision in the United States constitution providing for the use of the state militia.

2. It was felt safe to assume that congress could be depended upon to recognize this guarantee of an exemption whenever troops should be levied by a national conscription law.

3. The terminology of the second amendment ("a well regulated militia, being the best security of a free state, the right of the people to keep and bear arms shall not be infringed") shows the extreme anxiety of the individual for the protection of his right to bear arms. However, if he does not deem the circumstances justifiable, may he not waive this right, as he could any other positively guaranteed right, basing his action on the interpretation that the guarantee of the right to bear arms implies the recognition of the right not to bear arms? That is to say, the guaranteeing of the right to bear arms suggests the possibility of the individual deciding to waive it and thereby to claim the right not to bear arms as guaranteed by the theory of government stated in No. 1.

Let us examine these three considerations:

I.

In examining the first argument in support of this theory for the disappearance of the exemption clause, namely, that the right of the conscientious objector was already guaranteed by the constitution, it is necessary to point out that congress by article 1, section 8, paragraph 15, is given power to call "forth the militia to execute the laws of the union, suppress insurrection, and repel invasion." Concerning this extensive grant of power to congress, objection was raised by a minority report in the constitutional convention of the state of Pennsylvania (1787) because it was felt that thereby the federal government was given certain discretionary powers in the choice of means to carry out the powers delegated to it which would permit encroachment upon others retained by the states. The Pennsylvania minority felt that this delegated power could be "made instrumental to the destruction of all liberty, both public and private, whether of a personal, civil or religious nature." For example, "the right of conscience may be violated, as there is no exemption for those persons who are conscientiously scrupulous of bearing arms."

Mr. Wilson, an outstanding defender of the theory of the division of sovereignty at the Philadelphia convention, defended the idea that a statement of this right in the federal bill of rights was unnecessary to safeguard it because it was already guaranteed in the state constitutions. "We are told," said he, "that there is no guarantee of the right of conscience. I ask the honorable gentlemen what part of this system puts it in the power of congress to attack these rights? When there is no power of attack, it is idle to prepare a means of defense." He was able to give this theory a practical application by showing that the federal government did not have power to force men "in the militia whose consciences are against bearing arms in any case," because "by this system power is given to congress to organize, arm and discipline the militia but everything else is left to the state governments." It was the intention, therefore, according to the federal constitution, that the raising of troops to meet the various emergency situations should be left to the states. The plain statement of exemption in the state constitutions would adequately guarantee to the individual the right of exemption from bearing arms.

This statement by Mr. Wilson should be given special regard as a probable line of reasoning of those responsible for striking out the exemption clause from the amendment as originally proffered, because he was influential in formulating the theory upon which the federal constitution was based, and furthermore, because such statements were made to placate those who were most desirous that this right be adequately guaranteed to them.

Thus to summarize our first point, it was held to be unnecessary to guarantee this right in the federal constitution because it was understood that forces for an emergency should be raised by the states and later called by congress into national service. Therefore the definite problem facing the federal constitution makers was to determine whether it was more expedient to risk antagonizing a group of people by the failure of a specific guarantee of their exemption right, or to risk the unabridged statement to the possibility of abuse through judicial interpretation. Anyone appreciating the difficulty of the situation will readily see the wisdom of leaving its guarantee to less frequented sources.

II.

The second explanation which we advance for the omission of the clause is that it was felt to be better to leave it for congress to grant the exemption in the desired form when the occasion arose, rather than to place it in the federal constitution where its plain statement would make it possible for other than genuine conscientious objectors to take advantage of it. It was Mr. Benson, of New York who, knowing the usual practice of the colonial legislatures in granting the exemption, suggested that it would be a wise policy to "leave it to the benevolence of the legislature," that is, to congress, because he believed "it will always possess humanity enough to indulge this class of citizens in a matter they are so desirous of."

This solution proposed by Mr. Benson was actually carried out in practice during the civil and world wars. The selective service act of 1917, similar to the act of March 3, 1863, exempted only "members of a well recognized religious sect or organization at present organized and existing and whose existing creed or principles forbid its members to participate in war in any form." These laws made no provision for the large number of persons who, apart from religious affiliations, may be just as conscientiously opposed to war as any who could claim the right because of such affiliation. Provision was made for these persons by the proclamation of President Wilson, recognizing exemption on the basis of "religious or other conscientious scruples." This is in accord with the statement of the exemption in the state constitutions, as well as the statement in the national defense act of June 3, 1916.

The result is therefore similar to that of the British military service act of January, 1916, and the Canadian military act of 1917, which provides that "any person may apply for the issuance to him of a certificate of exemption . . . on the grounds of a conscientious objector." Having made the application for exemption the individual may be called before a local tribunal to produce evidence of the sincerity of his conscience holdings.

Thus, a survey of the general field of legal recognition of exemption from bearing arms shows, first, the absolute intention of the constitution to exempt those who are conscientiously opposed to bearing arms and, second, that in the statement of the exemption there was a constant attempt to choose terminology that would permit of the least possible abuse through judicial interpretation.

III.

Before going into the discussion of the third reason that may have operated to omit the exemption clause from the second amendment, it is necessary to examine the constitution to determine the means most definitely provided by the constitution makers to give congress power to raise a force adequate for an emergency situation. According to article 1, section 8, paragraphs 15 and 16, congress is given power "to provide for calling forth the militia to execute the laws of the union, suppress insurrection, and repel invasion;" with the added power to conduct the organization, arming and disciplining of the same according to the rules prescribed by congress. However, while it is true that congress, for other expedient reasons, has not chosen to use this grant of power but has used a direct conscription implied from its power to "raise and support armies," the latter was not the most definitely intended means of the constitution makers, for the following reasons: First, the power given by paragraph 12 was to make provision for the standing army, which they wished to limit to a two year term; second, if it was intended that the power granted in paragraph 12 should have been regarded as a means of providing for a national force to meet an emergency situation, the powers granted in 15 and 16 are unnecessary.

It is therefore to be concluded that the power given to congress for calling forth the militia to execute the laws of the union, suppress insurrection and repel invasion, had a particular limited and exclusive significance in the minds of the constitution makers.

Consequently, the resort to a federal draft during the civil and world wars, deprived the guarantee for the religiously scrupulous contained in the state constitutions of all meaning.

It is therefore necessary to examine the constitution to see if it does not contain an exemption guarantee even when congress raises an army by direct conscription. This brings us to the third possible reason which may have induced the framers of the second amendment to leave the specific exemption clause out of the amendment, namely, that it was already there by implication, in which case to have added it would have been a useless duplication of statements. The amendment provides that "the right to keep and bear arms shall not be infringed." Does not the exemption, therefore, exist in the implication, namely, the guarantee also of the right not to bear arms?

In answer to this question an analysis of other specifically mentioned personal liberty rights should be made to determine whether the concurrent negative to each is not thereby also recognized and guaranteed by implication. For example, it has always been assumed that when it was provided, in the first

amendment, that congress shall make no law respecting the establishment of religion, or the free exercise thereof, congress by implication concedes the guarantee of the concurrent civil liberty right of the exercise of no religion. Again, do we not have the right to allow the search of our homes without a warrant? Likewise, it would seem to follow logically that the guarantee of the right not to keep arms would follow from the guarantee of the right to keep arms.

In conclusion the following summary of our observations can be made:

1. Among the rights which the people desired to have guaranteed by the federal constitution was the exemption of those with conscience scruples from bearing arms.

2. The impossibility of agreeing upon a satisfactory statement of this exemption may have led a very cautious body to consider it much more expedient to strike the attempted wording of the guarantee from the amendment than to leave it there.

3. It depends upon the choice of means used by congress for raising an army to meet an emergency situation, whether the exemption clauses of the various state constitutions are applicable or not.

4. The most obvious grant of power for raising armies given to congress was the use of the militias provided by the states. However, congress may assert an implied power of conscription from its power to "raise and support armies." This has, as a matter of fact, been done. In that case the protection of the exemption lies with congress, which has always granted such exemption law.

5. A constitutional basis for this right is found in the second amendment by implication, namely: the guarantee of the right to bear arms implies the guarantee of the right not to bear arms.

6. However, if congress exercises a power of conscription implied in its power to "raise and support armies," it must exercise it within the limits prescribed in state constitutions and implied in the federal constitution, namely, the right of individuals who conscientiously object to bearing arms not to do so. This right congress has, in fact, always recognized by law in connection with all conscription acts.

Jews, Christians and the Testaments

By Frank Eakin

JEWISH scholars and rabbis in our time are showing a far more appreciative attitude toward the New Testament than was formerly the case. I suggest that Christian scholars and ministers might well reciprocate—in the interest not only of comity but of consistency and truth—by scrutinizing anew their attitude toward the Old Testament. It may be said, of course, that Christians have all along been abundantly appreciative of the value of the Hebrew scriptures—so much so as to adopt them wholesale as their own—but this is only one side of the story. A distinction has been made which amounts to a disparagement of the Old Testament—a disparagement which has been untrue to facts and bad in its practical effects.

Christians who view Christianity in thoroughgoing traditionalist fashion may consistently maintain this attitude of disparagement. It is not such Christians for whom I am writing. My point is that in the case of most of us who would like to qualify as liberal Christians reconstruction in our view of the comparative value of the Testaments has not kept pace with reconstruction along other lines. So long as we felt that the great thing which we had to uphold before the world was the "plan of salvation" then there was abundant ground for exalting the New Testament, for here the plan—only vaguely prefigured in the Old Testament—was definitely revealed. But now that we profess to find scriptures valuable as records of significant religious experience rather than as inspired revelations of the eternal scheme of things, we need to subject our evaluation of the two Testaments to a more thorough overhauling than most of us have done.

The Richer Old Testament

The simple fact is that the records of religious experience contained in the Old Testament are incomparably more extensive, more varied, richer than those to be found in the New Testament. If we are candid I think we must admit that the New Testament introduces us to two towering personalities, some fragmentary data about Christian beginnings, and not much else that is very interesting or important. The Gospels and Paul's letters are and always have been the heart of the New Testament; all else is comparatively negligible. The book of Revelation may be compared with Daniel, Hebrews with Ezekiel, Acts with Samuel-Kings, James with Proverbs, and certainly the Hebrew books do not suffer from the comparison. The same must be said, I think, if we go a step further and compare Paul's letters—so valuable as first-hand human documents—with the equally valuable first-hand records which bear the names of Isaiah and Jeremiah, not to mention Amos, Hosea, Micah, and other striking personalities in the Hebrew prophetic line.

Here we have not merely one bold and gifted innovator in religion and morals but a whole galaxy of them. Is Paul a greater figure than Isaiah? It would be foolish to argue the question. If the Christian apostle, with his strange fusion of mysticism and

dogmatism and administrative energy, has actually exerted the greater influence on our life and thought, the question still remains open as to whether the blending of individualism, social passion, and internationalism which we find in the great Hebrew prophets does not offer more in the way of present guidance and of challenge for the building of a better world. And when we have exhausted such comparisons we still have before us that unique treasury of myth and legend and history and ceremony and precept known as the Pentateuch, and that equally unparalleled collection of religious lyrics known as the Psalms. We have also, incidentally, two specimens of speculative reaction to the deep things of human experience, Job and Ecclesiastes, which are conceded to have an unchallengeable place among the classics of literature. Pentateuch, Psalms, Job, Ecclesiastes—here indeed we have humanity in its lights and shadows, its victories and its defeats, its strivings and its evadings, its finding God and its losing him; here we have religious experience, and the New Testament is meager and barren in comparison.

An Argument on Theology?

But the New Testament has Jesus. Yes. And the Old Testament, our Jewish friend replies, has Moses. The reply, says the Christian, is inadequate; though the greatness of Moses is beyond question there is no real parallel. And so we find ourselves drawn from a comparison of two great religious literatures into an argument on theology. But I decline the argument. It is not really pertinent to my theme. However, the liberal Christian may interpret the uniqueness of Jesus, the fact remains that such a Christian's avowed emphasis on religious experience demands that he concede the fact of the vastly superior richness of the Old Testament to the New. If he insists that in Jesus religious experience is revealed at a point in its evolutionary progress beyond that reached in the Old Testament the liberal Jew will, I hope, concede the point—and credit it to that spirit of Judaism which produced alike the prophets of the Old Testament and the Jesus of the New.

I said above that the Christian discrimination between the Testaments had bad practical effects. For one thing it has fostered the fallacious notion that while the older part of our scriptures offered a proper field for critical study, the student must be an apologist rather than an investigator when he dealt with the New Testament. In a way this has been an advantage. Enlightened study, starting with the Old Testament, inevitably made its way into the New, and at long last we have a tolerably clear view of the beginnings of Christianity. One of the results is that we see the silliness, from the point of view of the present, of most of the things that separate our numerous Christian sects. But the advantage was limited and temporary.

As we see that the Old Testament is by far the richer part of our classical religious literature which has had the fortune or misfortune to be canonized, we shall be the more willing to abandon the timidity which has caused our foolish attempts to safeguard the New Testament. Christian writings on New Testament subjects, speaking generally, are still vitiated by the apologetic note—still give too much the impression of wanting to defend, to adjust, to bolster up in one way or another our belief in the extraordinary value if not the infallibility of what the New Testament contains. A more careful appraisal of the two Testaments in their relation to each other would help to give to New Testament study the freedom which has long since proved so advantageous to the study of the older and supposedly less sacred literature.

Fostering Cooperation

But it is with the bad effect in the field of Jewish-Christian relations that I am more directly concerned in this article. Scarcely anything in the whole realm of religious interests is more important just now, here in the United States, than the fostering of a spirit of friendly cooperation between the liberal forces of Christianity and those of Judaism. Of course there is much more involved in this than the question of scriptures. Indeed the abandonment of bibliolatry on both sides is a necessary preliminary to the rapprochement which is needed. But granting such abandonment the logical next step is an informal agreement as to the relation of the Testaments.

As a plain matter of historical fact the Christian scriptures consist primarily of the borrowed Old Testament and secondarily of an original epilogue thereto (known as the New Testament) which grew out of the life and teaching of Jesus, the missionary work of Paul, and the consequent implanting of a more or less radically modified Judaism in the larger world. Complete agreement between Jews and Christians as to the importance of the epilogue is not to be expected and is not necessary. The important thing is that liberal Jewish leaders appear to be ready to regard the New Testament as such an epilogue to their Bible. Are liberal Christian leaders prepared to meet them half way? Agreement on this point would imply substantial agreement on matters more fundamental—a fact which would make such agreement the more significant, and also, no doubt, the more difficult to secure.

Heaven

SOMETIMES I know that heaven must be green—
The singing green of sycamores in May!
God's high halls lifting in a snow-pale sheen
Would awe me till I could not praise or pray.

A heaven as gold as rich October-moods
Would spur me to a restlessness as keen.
To heal all hurts like leafy, lucent woods,
My heaven must be ineffably green.

NEETA MARQUIS.

The Promise of Pendle Hill

By Henry T. Hodgkin

A YEAR or two ago my advice was asked by a pastor in a university city where he had the opportunity of ministering to many students. Should be take a Ph. D. degree? Not having an intimate knowledge of American education, I replied by asking him a question: Would the work for such a degree enlarge your sympathies and your power to understand different types of thought; would it give you a deeper insight into life? The answer was an emphatic negative. My friend believed, rightly or wrongly, that the course would tend to concentrate his attention on a small section of human interest in such a way as actually to hinder that wider development of mind and spirit of which I had been thinking.

I do not yet dare to express an opinion on the correctness of his judgment, but I have met others who confirm it. In some cases at least it would seem that when a man can call himself a doctor of philosophy he is still far from having won his way to a philosophy of life and may even have made but small progress in understanding how other men have sought to do so. Many experiments may yet be needed in the field of higher education if the spirit of our age is to be enriched by the mighty streams of thought which flow down from the past, if we are successfully to combine the fearless, experimental, scientific approach to truth, with reverence for the traditions and achievements of those who thought in different categories from our own and who often seem to be separated from the modern man by an almost impassable gulf.

Better Prepared But Less Ready

More recently an experienced teacher in the field of religion was opening his heart to me as he spoke of one after another who had passed into seminary with eager enthusiasm for a great cause and with a sense of loyalty to Christ and who had been unable to "stay the course." Not that the students he thought of had failed to make their grades. The trouble was that some of the radiance and devotion had faded away, and they had come out far better prepared for their task but far less keen to perform it. At least the emphasis had shifted from the personal to the social, from religion to ethics, from conversion to uplift. He was no conservative—far from it—but he voiced a misgiving and it is one which I find not he alone feels.

To an Englishman coming into the great new world of America and to a missionary entering the field of education there are many problems to be faced which find no easy solution. I have indicated but two. Instead of adding others it may be worth while to see what is being done in one small center towards the solving of these. Incidentally, light will be thrown on some of the others that are not defined.

Pendle Hill in the north of England is a landmark in early Quakerism. Here it was that George Fox, climbing "with much ado," caught his vision of "a great people to be gathered." The vision became a challenge. He came down from the hilltop and went out among the dalesmen of Yorkshire and Lancashire sounding out the message of "One, even Christ Jesus, that can speak to thy condition." Among the Seekers and other kindred spirits very many were at that period "gathered" into the new community of Friends. Believing that there are many modern seekers to whom a message sincere and simple calling them to "that of God" within will be like water to the thirsty, the Quakers of this day set up their Pendle Hill near Wallingford, Pennsylvania. They hope that many, by no means limited to their own religious color, may climb "with much ado" in intellectual and spiritual self-discipline, see a vision of need and opportunity and come down not less but more determined to meet it as well as with added equipment for the task.

Detached from the Educational Machine

The experiment calls for a detachment from the educational machine, whatever its values may be for many. No degree or college credit can be promised to lure the student into this study, though the work done is of first rate quality and open only to those who have a degree or can satisfy the authorities of their ability to take a stiff postgraduate course. True education cannot be rushed. Wherefore leisure is an essential part of the life—time for each to do his own reading and thinking, to grow into a deeper appreciation of life, to gain a true sense of proportion. The stated course with so much ground to be covered before the end of the semester may be quite necessary in some parts of the educational road, but here it is felt to be a hindrance rather than a help. The value of a course is to be discovered not by testing how much one may know at the end of it but rather by the keenness of the student further to pursue the same line of study and by his power freely to use such knowledge as he has acquired. When a man ends his course with a sigh of relief, closes the textbook with the hope that he may never have to open it again, it is clear that something is wrong with the method used.

Experimental Education

This experiment then involves a growth in each course as interest deepens, a persistent effort to probe each question as fully as is possible for such a group, a search for all available facts and a readiness to modify original ideas both for the course as a whole and for students and teacher as sharers in the common quest. Of course there cannot be a mere dilettante attitude flitting from one flower to the next in aimless search for stimulating ideas. But freedom to develop around the central theme and willingness to leave out

a large section under a clear sense that more will be gained some other way—these are essential features of the experiment.

Again there is no place for mere dogmatism. The students are in many cases mature. All contribute in classwork, bringing in reports on relevant material, drawing on their own experience, contributing to the keen discussion as we worry our way together into the heart of a problem. The "chase technique" is seen often to perfection as a group in which several faculty members with six or eight students press forward together, learning from one another. The class periods run from two to three hours (with a short break) and give a fair chance for this method to be developed. It would be safe to say that usually there is not a dull minute in the lengthy class.

What use is education if it does not help us to live? It may not always be possible for immature students to sense the significance for life of some subject they have to study. But when it comes to graduates, how senseless to expect a course in which they can find no vital issue! This means that there is freedom for each one to choose what seems to him urgently needed to help him to fit himself for a fuller life and a richer service. No compulsion is used to keep anyone in a class. The real problem is to keep people from taking on more work than can be done thoroughly and in a spirit of quietness. Most students are finding some outside work which keeps them in touch with actual needs. Practically every course opens doors into the understanding of life and thought. Mysticism, humanism, socialism, educational method, the teaching of Jesus—each of these and other topics is handled so as to help towards clean thinking and independent judgment. Each leads right into heart-searching questions and the challenge to live bravely and hopefully.

Learning to Be

To learn many things is not the chief aim: it is rather to learn how to be something more. This calls not only for added knowledge and greater facility in the use of knowledge. It demands also an inward stillness, a reverence in the face of the deep mysteries of life, an experience of human fellowship and divine inspiration. These things come largely in the common life, the shared household duties, the fifteen minutes of silent or largely silent worship at the opening of each day's work, the growing sense that all concerned are becoming ever more deeply committed to a great adventure in human life, a search for an ever-expanding idea of truth, and a growing experience of the life that is lived in God.

Many experiments must indeed be made if we are to arrive in these days. To share our ideals and experiences, whether of failure or of success, seems more than ever essential. Here is the story of how some twenty or thirty persons have begun to try out a few ideas which may be found in the history and writings of the Society of Friends and elsewhere, but which have been too timidly and too seldom set to march in the field of higher education.

B O O K S

The War Fever of 1898

THE MARTIAL SPIRIT. *By Walter Millis. The Literary Guild of America.*

A GENERATION AGO, such a book as this about the Spanish-American war would have raised a riot on any college campus, unleashed the patriotic lightnings that slumber in the breast of every public official from coroner to senator, and aroused from the whole country one vociferous chorus in vindication of the disinterested humanitarianism of our experiment in conquest. Only a very few unpopular voices would have been raised in defense of the book; Godkin's, for example, and Senator Hoar's. The churches would have considered it only a little less than blasphemous. For we did believe tremendously in that war. It was a crusade for righteousness and liberty, for the rights of manhood and the honor of womanhood—which we were given to suppose was in deadly danger wherever there were Spanish soldiers. We were lifting the whole western world and part of the eastern world up a step toward our own pinnacle of social and political virtue. When the Maine was sunk, the case for the holy war was complete, and we did not allow ourselves to be embarrassed by remembering that for the last three years statesmen had been enlarging upon the "manifest destiny" of our nation to rule both Cuba and Canada, and Mr. Roosevelt had declared (re Great Britain and Venezuela) that "this country needs a war." Neither were we disturbed by the fact that Mr. Hearst and Mr. Pulitzer also needed a war. "It will be a disgrace to Christian civilization," thundered one pulpit, "if with the morning light the wires shall not flash messages from every part of our nation to our representatives in Washington demanding that this outrage shall be avenged at the point of the bayonet and the mouth of the cannon;" and all the other pulpits cried Amen. The wires accordingly flashed.

Half a generation ago the author of this book would probably have been placed under espionage, if not in restraint, because the sinister implications of this story of the origin and conduct of the Spanish-American war and of the building up of a war wind for its support would have been considered, very correctly, as prejudicial to the morale of a nation which again has a war on its hands. It would have been received as cordially as a discussion of crooked athletics in one's own college would be received by undergraduates at a pep session before the big football game.

Mr. Millis has done two things with extraordinary skill. He has written a history of the Spanish-American war which it will be impossible for any honest teacher or student of American history not to give a place on his reading list. His processes are scholarly, his documentation is adequate, and his insight is penetrating. And besides that he has revealed "the martial spirit" for what it is—a compound of patriot-

XUM

ism, politics, personal ambition, profit-seeking, publicity, propaganda, and piety. The Spanish-American war is worth studying as an episode in American history; but still more as the perfect illustration of the processes by which a nation such as ours gets lit up over a war. Such a revelation of the flimsiness and stupidity, not to say the conscienceless duplicity, of much (not all) that passed for statesmanship in those days of "America's war for humanity," must make every reader more critical of the traps that may hereafter be laid for his mind. "In vain is the net spread in the sight of any bird." Of course, any bird who assumes the right to have an opinion of his own after war has been declared will find little encouragement from the supreme court. See the Macintosh decision. Nevertheless, no better service can be rendered to peace than to reveal how wars are made. Mr. Millis does this with so much good sense and good nature, and in a winning style so free from cant and platitude and preachiness, that his book is one of the most effective of all the recent indictments of the war system. But it does not read like an indictment; it reads like a rattling good inside newspaper story. Anybody can read it, and everybody ought to. Many thanks to the Literary Guild for making this its selection for June.

WINFRED ERNEST GARRISON.

Books in Brief

THEODORE ROOSEVELT. *By Walter F. McCaleb. Albert & Charles Boni,* $4.00.

If the author did not, from almost the first page, disclose a hostile attitude toward the subject of his biography, his criticisms would be more effective. Roosevelt came back from Harvard "puffed with egotism" (page 25). "Moral distinctions as affecting individual conduct and the larger acts of society were ever for him to be determined as his selfish interests commanded." (Page 31 seems a little early to reach such a devastating judgment.) "Hypocrisy" is often charged. The published correspondence of Roosevelt and Lodge is "a monument of insincerities and claptrap unmatched in our American political annals." The same habit of issuing sweeping and rather gratuitous condemnations of men and things without the citation of supporting evidence is applied to others too. Blaine was "a self-confessed bribe-taker." The supreme court "had long since transcended its constitutional authority, had, in fact, come to usurp on occasion the logical function of congress, and even to impose its will on the President." Wanamaker is "the sanctimonious." The Volstead act is sweepingly condemned, though not discussed. Though the book as a whole makes the impression of being prejudiced and opinionated, it contains much valuable and authentic material. The Spanish-American war is cruelly and correctly deflated; and in this respect it is a good supplement to "The Martial Spirit." An excellent section is devoted to the events leading to the acquisition of the Panama canal. But inevitably, the personality of Roosevelt grows on the biographer as he proceeds, and at the last he is "an American without guile."

THE LIFE OF THE HOLY SPIRIT. *By James R. McIntire. Bethany Press,* $2.00.

Biographies of Jesus have been written in large numbers, but hitherto, says the author, there has been no biography of the Holy Spirit. Believing that the third person of the Trinity is as personal as the second, and in substantially the same sense, and that the Spirit is "the person of power" while the Father is "the person of love" and the Son "the person of sacrifice," he writes the life of that "person of power," which, by reason of this allocation of attributes, becomes virtually a biography of God. The Spirit is "the resident member of the Godhead"—but resident only in the church. God is not resident in the rest of the world. Christ will return, perhaps soon; the church will be taken out of the world; the Holy Spirit, having then no place of residence, will also depart; the power of Satan will be unleashed, and the times of tribulation will begin. These items are perhaps sufficient to indicate the curve of the author's thought.

CORRESPONDENCE

Cooperation in Minnesota

EDITOR THE CHRISTIAN CENTURY:

SIR: The kingdom is on the way in Minnesota. One of the signs of the times is an event which took place last week. Eleven superintendents and general workers of various denominations met at Lake Independence, near Minneapolis, for a day of fellowship and conference. The gathering was arranged by the comity committee of the state council of churches. The committee has felt that in order to carry on successfully a program of village church adjustment recently adopted by the state council, it was essential that the denominational officials should become acquainted and learn to trust each other.

The program arranged for the conferences was of a most informal nature. There was a minimum of addresses and a maximum of discussion. A Presbyterian official gave a comprehensive and statesmanlike address on our common problem. During the discussion the proverbial visitor from Mars would have had difficulty in determining the denominational affiliation of the various participants. A program of action was agreed upon which promises much for the future solution of the village and country church problem. The presence of Rev. J. R. Hargreaves of the Home missions council was a great aid as he has been intimately connected with the developments of the state council of churches and the work of the comity committee.

An organization of superintendents and other general workers was effected and it was decided to have two regular meetings a year and special meetings at the call of the executive committee. No constitution or bylaws were adopted and it is the intention to keep the organization as informal as possible.

Minneapolis. A. K. Voss.

Another's Observations

EDITOR THE CHRISTIAN CENTURY:

SIR: I have read with much interest articles in The Christian Century in reference to moving pictures. It occurred to me you might be interested in the following. Recently I found in my yard a handbill reading as follows: "Let's go native—make whoopee with cannibal cuties on a tropic isle—The fun is all yours!" This handbill was advertising a moving picture . . . supposed to be an appeal to the interest of people who wanted to know about life in the African jungles. This handbill was evidently designed to change the appeal to the lowest possible. My observation is that this is in line with the general policy of the movie interests.

Greensboro, N. C. A. W. MCALISTER.

How Do We Know?

EDITOR THE CHRISTIAN CENTURY:

SIR: In connection with the recent discussion in your pages of the nature of knowledge by Professors Van Dusen and Wieman may I suggest the need of making a distinction, which I do not find, between knowledge, the interpretation of knowledge and the validation of knowledge.

Only that is fully known, I think it must be granted, which is *experienced*. Such knowledge may be derived from others but unless experienced it remains only information, or knowledge at second-hand. When the experience, whatever it may be, is *interpreted*, i.e., put into the form of ideas, it becomes formulated and communicable knowledge. Yet interpreted knowledge is incomplete and not wholly reliable until it is also *validated*.

Natural science is especially strong in this regard because the tests to which it submits its findings are so concrete and exact. Validation in the realm of *personality*—including philosophy, religion and ethics—is not so exact but quite as essential. The tests here are unity, perdurance, value and coherence. When such tests are met knowledge in this realm is as trustworthy as any other.

Dr. Wieman is undoubtedly right in holding that religious knowledge should be scientific in method, requiring adequate interpretation, experiment and validation. Only he fails to recognize that these are not in the natural realm but in that other, related realm which he, and so many others of like mind, so strangely overlook—or try to encompass within the natural—personality.

Berkeley, Calif. JOHN WRIGHT BUCKHAM.

"Block-Booking" in Magazines

EDITOR THE CHRISTIAN CENTURY:

SIR: Last Sunday morning I preached a sermon in which I had occasion to refer to the selling of vicious magazines on our newsstands. One of the news dealers told me this week that the magazine syndicates have a system of distribution something like "block-booking." They send a collection of magazines to their patrons every month, and he says, though he has sent protest after protest, it is almost impossible to get them to stop sending the vicious kind. He sends back every month those which he doesn't want and gets a refund. But the temptation must be great, even when a man isn't eager to sell that stuff, to put it on the stand, since it is there, rather than to go to the trouble of returning it.

Pittsfield, Ill. LOWELL B. HAZZARD.

Protestants in the Philippines

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with some surprise the statement of your Philippine correspondent that "Approximately half of the Protestants of the Philippines are Methodists," who number 68,717. I have been reading lately about the Independent Church of the Philippines with some 3,000,000 members, with 12 bishops and 400 priests in charge of 400 regular churches and more than 2,000 chapels. These have broken away from the Roman church and established their own. Are they not also Protestants? If not, what are they? Would it not be of interest to your readers to give some account of this remarkable movement?

The head of this church, Archbishop Agilpay, with two of his bishops, is now in this country as the guest of the American Unitarian association. In introducing these distinguished visitors to the recent meeting of the Unitarian association, one of the vice-presidents, Mr. Joy, said: "These people are more than halfway liberals; they are liberals of our own mind. They hesitated to come to America lest the Unitarians of this country find them radical."

It is reported that Archbishop Agilpay, a man of benevolent mien and the quietness of reserved strength, said, "It was in 1902 that we separated from the pope at Rome, after more than three centuries of Roman Catholic domination. . . . God is not unreal. He reveals himself constantly in sunlight, electric force, natural law. These are the expressions, the motive forces of the great soul of the universe. This is the one God we adore, visible in his creation."

Bishop Isabelo de los Reyes then told how the Independent church had received constant support from William Howard Taft, then governor of the islands. "When that great Unitarian passed away," he said, "all our churches held services in his memory. He was our leader, and we wish to develop among us the kind of religion he lived."

This liberal Protestant movement should not be ignored in any estimate of the religious forces of the Philippines.

Wilmington, Del. W. A. VROOMAN.

Science and Religion

EDITOR THE CHRISTIAN CENTURY:

SIR: If I were to reply to Prof. T. V. Smith, I should use the theme, Where science and religion meet. The best answer seems to be, They meet in the use of power. Physical science uses the power, not ourselves, in nature; religion uses the power, not ourselves, in human nature. The latter is the only supernatural with which religion is directly concerned. To expand the dictum of Matthew Arnold, Religion is the power not ourselves that makes for reverence, righteousness and love.

Prof. Smith declares, "Any claims of religion to factual basis . . . seem . . . completely unevidenced." If the factual basis is placed in the cosmos, that might be true; but if the factual basis is placed in consciousness, it is not true, for a new world of reality emerges. The beyond is within—and the within is beyond. Dr. Smith has discredited theology only; he has not touched religion. He damns religious faith, because he treats it as dogma, rather than as dynamic. He damns theism, deism, and humanism, as theologies; but he has not touched the reality of personalism in religion. He has (perhaps) demolished the inconsequential, but left the invaluable unscathed. He has overlooked God in man, and man in God.

He tells us we must have a method that validates the objects discovered, and that only science, and not religion, has such a method. But even science can hardly be said to validate *objects;* it validates *power*. The objective world of science is in almost a worse flux than the objective world of religion. The truest thing to be said of both science and religion is that each finds and uses power. Each is concerned with creativity.

Dr. Smith glibly relegates religion to the domain of the unknowable, and so damns it out of existence as reality. But religion as a dynamic experience—religion of power—operates just as really in the realm of the knowable as does science. It is definitive beliefs, and not dynamic discoveries, in the world of spiritual consciousness, that Dr. Smith essays to demolish. However, speaking of definitive beliefs, let it be said that no more of these have been scrapped in theology than in science. It is the use of power that abides for both kinds of faith.

Dr. Smith is sure that God is unknowable. The answer is "We know in part." The cosmos, too, is probably ultimately unknowable. The scientist is not likely ever to get beyond knowing only in part. But, as a great scientist has recently said, We do not doubt the regions beyond. If there were no regions beyond, there could be no future science—to say nothing of religion.

Dr. Smith tells us that science is a process of discovering things; that it is an attitude of mind and a method of work—adjusted to a creative procedure. And that is just what religion is, too, but in a deeper realm. Religion is an attitude of mind to God in us as will, and a method of work with God as good will. This supreme creative procedure is an emergence and experience in the human consciousness. And if conviction that this procedure involves a Creator is a thing to be damned, then, not a few of us will be content to find our heaven in such a hell.

Science believes in an external creative cosmos. Religion believes in an internal creative cosmos of consciousness. To believe in a cosmos which may not be finite is almost as great an act of faith as to believe in a Creator who is infinite. But to discover and experience the Creator at work in our own lives is the final triumph of scientific religion. The knowable God of experimental religion is the Power not ourselves that inspires prayer, irradiates conscience, enkindles love, and energizes social adventure. We know God as the creative dynamic of human life.

Madison, Conn. ARTHUR BARDWELL PATTEN.

XUM

NEWS *of the* CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Macintosh Case Brings Protest

Dr. Fosdick Among Ministers Defying Supreme Court—High Cost of Altruistic Dining

(Correspondence from New York)

NEW YORK, June 13.—The Macintosh decision recently handed down by the supreme court has received considerable prominence in many of our city pulpits. Dr. Fosdick has not minced words, declaring fearlessly, "If Professor Macintosh is not fit to become a citizen, then we are not fit to be citizens, for we most certainly will not support a war which we think is morally wrong." And the Rev. George A. Crapullo, pastor of the Irving Square Presbyterian church in Brooklyn, was even more caustic in his reference: "If Jesus were here today and applied for American citizenship he would be politely informed that he was not eligible." These utterances were typical of a dozen or more which might be cited. It is heartening to find that our churches are at last joining battle with the ultranationalism manifested in the Macintosh decision.

* * *

Soviet Refuses Admission To Clergymen

Much interest has been aroused in our religious circles by the action of the Russian communist government in refusing a number of American clergymen permission to enter the land of the soviets. Among those excluded are John Haynes Holmes and some others who were to be members of the party which Sherwood Eddy is leading on his annual European pilgrimage. Apparently this action is not directed against individuals but rather against clergymen as a class, for not only was Dr. Holmes excluded but Dr. David Rhys Williams of Rochester, a Unitarian of very liberal economic views and brother of Albert Rhys Williams, who has long been one of the best known American apologists for Russian communism. Strong efforts are being made through Senator Borah and others to have the action in these cases modified and it is likely that it will be even before these lines are published.

* * *

The High Price of Altruistic Dining

Increasingly are we hearing protests about the high prices of the dinners given for good causes. We gladly add ours. A short time ago a dinner was given at the hotel Astor to do honor to Mahatma Gandhi. The price was $6 per person. Last February the Central Trades and Labor council gave a Lincoln's birthday dinner. The tickets were $6. And the recent dinner in honor of the president of the hod carriers who goes to attend the British Labor congress cost $10 per person. Dinners for religious and social causes with tickets selling for $3 to $5 are exceedingly common. In these days of unemployment and widespread suffering surely these prices do not express the becoming simplicity we like to associate with religion and the efforts for social justice.

* * *

Women's Peace Union Urges Total Disarmament Now

Looking forward to the disarmament conference to be held in Geneva next October the radical Women's Peace union is urging the slogan, "Total disarmament now." It is planned to have a conspicuous headquarters in Geneva with this slogan displayed night and day from Aug. 1 on through the conference. They invite all pacifists throughout the world to make this demand of the coming conference.

* * *

Walter S. Gifford To Head C. O. S.

The death of Robert W. deForest, who held among his many other offices the presidency of the Charity Organization society, made it necessary to find new leadership in this field. Walter S. Gifford, president of the American Telephone and Telegraph company, is the new choice.

* * *

Religious Teaching to be Given In City Schools

Bible courses with credit are to be offered in two of the city's schools beginning this fall. This marks the successful outcome of a long fight which has been waged by the Greater New York Interfaith committee, a committee made up of clergy and laity of the Catholic, Protestant and Jewish faiths. The classes will meet after regular school hours and will be financed by the organization mentioned above. The board of education also approved recently the introduction of military training in one of the city schools. We hope the authorities are not thinking of these two measures as two ways of reaching the same end.

* * *

General Seminary Lays Cornerstone Of New Building

The close of the year's work at the General theological seminary was marked by the laying of the cornerstone of the new student social center. This new structure is the first to be added to the group of nine buildings which have served the seminary for the past 29 years.

* * *

President Butler Stresses Need For Lifelong Study

Speaking before the annual meeting of the Association for Adult Education Dr. Nicholas Murray Butler of Columbia university made an effective plea for continuing education all through life. Few,

(*Continued on page* 846)

Japan Plans for Peace Conference

Buddhists and Shintoists Meet with Christians to Prepare for World Meet—Schools Breed Radicalism

(Correspondence from Japan)

TOKYO, May 23.—Japanese who believe that religion has some responsibility in preserving the peace of the world are busy in preparation for Japan's part in the "World Conference for International Peace through Religion," which is to be held in the United States in the autumn of 1932. There has been held in Tokyo during the past three days a conference of the representatives of the Shinto, Buddhist and Christian faiths to consider and determine the position to be taken by Japan's religious leaders regarding world peace and kindred subjects.

Early in the sessions it became apparent that definite differences of opinion would obstruct complete accord in addresses, discussion and resolutions. From the first, however, Buddhists and Christians were in hearty agreement, and the only discord was voiced by Shinto delegates who objected to too severe ascriptions of responsibility and guilt for the world war and other disturbances to national leaders and the ardent exponents of patriotism. Such an attitude must be expected from the religious and political philosophy which supports a time-honored political order as in Japan, and it ought not be inferred that the adherents of Shinto are not desirous of world peace. It should rather be observed, as one Shinto delegate insisted, that "peace is based upon the national spirit of a people." "The Shinto deity," said another delegate, "taught the Japanese to administer their world through the virtues of knowledge, mercy and courage, and under present world conditions courage and national honor are vital attributes in attempting to achieve the goal of international peace."

Resolutions on War

The resolutions finally adopted by the conference were, in consequence, less bold and determined with respect to "the iniquity of war" than Buddhist and Christian delegates had agreed upon among themselves, but by the time the conference was concluded, a hearty accord had been arrived at by all. It was resolved that "all international disputes should be settled by peaceful methods." With recommendations as to participation in international courts, covenants and treaties, the Japanese government was implored "to demonstrate to the people at home and abroad her sincerity toward the realization of world peace . . . particularly as

XUM

it is now most necessary in order to insure the success of the international conference for the limitation of armaments which is scheduled to be held in February next year under the auspices of the League of Nations." Finally, the League of Nations was urged to expand its instrumentalities for the education of the people of the world in the need for economic cooperation, cultural exchange and religious mutuality.

* * *

Radicalism Spreading to Universities

May day in Japan was but a repetition of the usual demonstrations and arrests with which the world of bureaucratic and capitalistic nations is growing familiar. In Tokyo alone more than 800 "radicals" were taken into custody either prior to or during the day, a circumstance which never fails to add timber to a smouldering fire. The government and police are especially apprehensive in view of the communist plot which was frustrated more than a year ago but which has not been reported in the newspapers until today. It seems that certain radical leaders who had escaped the police round-up of 1928 and 1929 set themselves to effect a nation-wide strike last spring, and even to burn the building in which the imperial diet was then convening. Police raids broke up the plot, not however without bloodshed, and 173 alleged communists were arrested. Their indictment has required more than a year, and the empire is "distressed" to discover that of the 173, more than half had received higher education, 31 being graduates of Tokyo Imperial university, and several of them being professors in the well-known schools of the land.

Thus do the youth of the world protest when the schools receive them in ever increasing numbers, submit them to rigid discipline, educate them in an established social and economic tradition, and then turn them out as white-collar experts in a society characterized by increasing unemployment. The nation may well be alarmed, but few of its leaders seem to care to face the facts constructively. Instead, the government now proposes to reduce salaries throughout its many departments, from the premier down. In fact, the premier proposes to accept a one-third cut in salary, but when the public knows these political authorities have other sources of income which are not affected by such "sacrifice" these democratic gestures are not as effective as some might hope.

* * *

Interdenominational Student Committee Faces Issues

A new alignment of Christian workers has appeared for work among the more than 100,000 university students in the city of Tokyo. The writer was genuinely surprised to learn that there are 22 institutions of university grade in this metropolitan center, and as many or more colleges and academies. The churches realize today that if communism and materialism are to be successfully combated at all it must be by a spiritual power with a social emphasis. It is this gospel of Christian socialism which those working with students in Christ's name are seeking to interpret to them. The new committee on student work is made up of both Japanese and missionaries, and embraces Methodists, Episcopalians, Presbyterians, Congregationalists, and Baptists. A unified program of worship, social service, and forum activities has been planned, together with the production of a type of Christian literature suitable for student use, the whole to be fitly integrated and correlated in a series of conferences and retreats for both workers and students in the near future.

* * *

And So Forth

A new and more typically oriental painting of Christ has recently attracted wide attention in Japan. The artist is a Japanese Christian who has long felt a special mission to perform this task. It is even said that as a soldier before Port Arthur in the Russo-Japanese war, he volunteered to engage in the most dangerous undertakings, assuring his fellows that he would not be killed because of the labor of love the Lord had called him to perform. The Christ of his imagination has the gown and posture of a Buddhist holy-man of old, while the face is more traditional, though with Japanese eyes, and in the outstretched hands one sees the faint suggestion of the cross.

The Methodists of Japan have recently dedicated a new theological building and chapel at Aoyama Gakuin in Tokyo. This completes the building program restoring the buildings destroyed at this great college center by the 1923 earthquake.

At a meeting of the trustees of Kwansei Gakuin at Kobe not long ago, it was decided to raise this fine institution to university grade. This is a source of great pride to Japanese Christians, and to the missions of the United Church of Canada and of the Methodist church, south, which cooperate therein. This will be the third Christian institution for men to achieve this honor in Japan, the other two being Doshisha university in Kyoto (Congregational) and St. Paul's in Tokyo (Episcopal).

The Osaka Mainichi, which has a daily circulation of 2,220,000, has recently invited Mr. Kagawa to deliver a series of lectures at a public hall under the newspaper's auspices. They say frankly that lectures on religion are the only ones that attract full houses of listeners, and they expect to print for public consumption what is said from that platform. Japan is surely changing!

The Kingdom of God movement continues apace. The program suggested for the Christian peasant movement now being inaugurated has five interesting emphases: (1) no liquor, (2) no tobacco, (3) abolition of vice, (4) improvement of economic conditions, and (5) the study of Christianity. Recent reports include the story of one whole village which has become Christian, another of a village that decided to go dry, and the news that licensed prostitution has been declared illegal or put in process of abolition in 8 of Japan's 46 prefectures.

T. T. BRUMBAUGH.

The Essentials of Leadership

and Other Papers in Moral and Religious Education

By HERMAN H. HORNE, PH. D.

136 pages. $1.00

from the Religious Book Club JUNE Bulletin:

THE author holds the belief that the "three great human interests of morality, religion, and education belong together; their separation is a menace to each. Morality is a part of the content of religion; religion is the dynamic of morality; and education is the means of securing both morality and religion." Twenty essentials of leadership are described; Jesus being the standard in group leadership. . . . The author discusses his central problem in relation to business, schools, and religious education. In respect to the latter he believes that the changes taking place in the churches today should all be directed toward making it more Christ-like. . . . .

Herman Harrell Horne, Harvard Ph.D., is Professor of the Philosophy of Education at New York University. His former works include, "Jesus—Our Standard," "Christ in Man-Making," "Jesus as a Philosopher," "This New Education," etc.

COKESBURY PRESS, Nashville

At Your Own Bookstore

"PERHAPS the coming of the new social order would be greatly accelerated if we gave less attention to prosy reasons for it, and more heed to the visions of the seers who bring it near and quicken the pulse-beat of our determination to make it real."

says Dorr Diefendorf, reviewing Poems of Justice in the Methodist Review.

POEMS OF JUSTICE

350 Poems of Brotherhood

A companion volume to "QUOTABLE POEMS"

Compiled by THOMAS CURTIS CLARK

$2.00

"BEWARE of the Poets! They see too deeply; they speak too passionately. They rip their way through the breastworks of our complacency . . . The Poets present lances, burnished bright and tipped with fire; they are charging all along the line. The great break-through is coming. The Poets are invincible, for theirs is the Living Word. . . . No mortal with a normal imagination can fail to respond to the ideals envisaged in this anthology, Poems of Justice."

says Paul Hutchinson, reviewing Poems of Justice in the Survey Graphic.

Order from your bookseller or from the publisher

WILLETT, CLARK & COMPANY

440 S. Dearborn St., Chicago

200 Fifth Ave., New York

Commencement in Chicago Schools

S. O. Levinson, Father of War Outlawry, Proposes Plan for Dealing with War Debt Problem

(Correspondence from Chicago)

CHICAGO, June 15.—Colleges, universities and seminaries are in the midst of commencement exercises. Northwestern university celebrates its 73rd commencement today and will confer 1,500 degrees. The University of Chicago commencement takes place tomorrow, and will be held in the chapel in two sections. In the morning 400 graduate students will receive higher degrees and in the afternoon 500 bachelor's degrees will be conferred. Garrett biblical institute's commencement was held last Wednesday, Bishop Herbert Welch of Pittsburgh preaching the baccalaureate sermon. Chicago theological seminary held its baccalaureate service Sunday afternoon, June 7, President A. W. Palmer preaching the sermon, and its graduation exercises on Tuesday evening, June 9, the address to the class being made by Rev. Douglas Horton, pastor of the Hyde Park United church. An announcement of interest to Christian Century readers, made by President Palmer, was that Dr. Charles Clayton Morrison, editor of this journal, has been appointed professorial lecturer. During the coming year he will lecture on "Problems of Contemporary Life." The University of Chicago had a busy week with its alumni reunion, banquets, games, and the like. Dean C. W. Gilkey preached the commencement sermon yesterday at the university chapel, and President R. M. Hutchins will deliver the convocation address at both morning and afternoon sessions tomorrow. Degrees in the divinity school, which ranks as a graduate professional school of the university, will be conferred at the morning convocation.

* * *

Graham Taylor Speaks Out

A regular contributor to the Chicago Daily News, whose column I always read, is Dr. Graham Taylor, of Chicago Commons. He is always interesting, and deals in a stimulating and courageous fashion with current issues. His latest article discusses the Macintosh decision. He cites the opinions concerning war collected by the World Tomorrow from 19,372 clergymen, in which 12,076 held that the churches should go on record as refusing to sanction or support any future war, 10,427 of them further stating their present purpose not to participate as armed combatants in any future war, as proof of the supreme court's minority opinion that "the reservation of that supreme obligation (e.g., the obligation of the individual to obey the dictates of conscience) as a matter of principle, would unquestionably be made by many of our conscientious and law-abiding citizens." Dr. Taylor indicates that his purpose, in discussing the decision, is "to raise the question whether congress should not recognize the will to peace to be gaining on the will to war, as a means of national defense, and whether conscientious objectors should not be specifically exempted from bearing arms."

* * *

Dealing with the War Debts

The above discussion calls to mind that Mr. Salmon O. Levinson, whose contribution to the outlawry of war is immeasurably great, has published during the past week, also in the Daily News, a plan for dealing with the troublesome problem of war debts—a problem again taking the center of the stage. Mr. Levinson suggests that a moratorium on debts and reparations (without relinquishment of either) be granted for, say, one year. During this period three things should happen: the interested nations should meet and work out alternative solutions; a committee should be appointed by the President for the preparation of a plan which would be equitable to the United States; within the same time the world conference on disarmament will meet in Geneva. If effective steps are there taken to lift the load represented by the $5,000,000,000 spent annually for armament from the backs of the people of the world, then the United States should be prepared to discuss further readjustment of reparations and debts. The ultimate plan, in Mr. Levinson's opinion, "should provide for a reasonable but adequate bond issue by Germany from the proceeds of which the United States government should receive a fair cash settlement of all its claims, and thus all allied and interallied debts would be eliminated." Mr. Levinson has been awarded the Rosenberger prize for 1931 by the University of Chicago in recognition of his "important contribution to the improvement of international political relations."

* * *

Johnston Myers and The Children

Johnston Myers is best known, perhaps, for the breadline he sponsors for unemployed men. But he is as deeply concerned about women and children as men. Several hundred women and children go to Immanuel church every afternoon for a good nourishing meal—the only one most of them have daily. And Dr. Myers is not concerned only about food. For 30 years, during the summer, he has been sending great bus-loads of children, who would have no other vacation, to the parks every day except Saturday and Sunday, in charge of kind, competent caretakers. They are given plenty of milk and sandwiches, and their play is supervised. In all the years there has not been one child lost or injured. Chicago's park are lovely, and to be taken to these parks daily all summer is much better, surely, than a week in the country. Of course the plan needs financial support. The address? 2320 S. Michigan avenue.

And So Forth

A real panic hit Chicago during the past week. One of the great loop banks was in difficulty, but, fortunately a merger was effected which saved depositors. The situation, however, caused a run on banks all over the city, with a result that nearly a score closed their doors. Conditions are becoming steadier.

Refusal of many property owners to pay taxes is involving the city in grave financial difficulty. Only 60 per cent of the 1929 taxes, due May 15, have been paid.

Illinois Republican progressives held a two-day conference, last Friday and Saturday, in the Auditorium hotel.

For the first time in 14 months the cost of family relief in Chicago is maintaining an even level.

Dr. C. E. Goodell, a prominent Baptist layman, president of the Fisk teachers' agency, and from 1917 to 1926 president of Franklin college, Indiana, was killed in an automobile accident last Wednesday.

Western theological seminary (Episcopal) dedicated a new $150,000 building in connection with its recent commencement.

Al Capone and 68 of his henchmen are to appear before Federal Judge J. H. Wilkerson tomorrow. The indictment sets forth 5,000 separate charges of liquor law violation, and claims that the Capone gang has cleared about a quarter of a billion dollars from the beer racket alone since 1921. Capone faces a separate indictment for income tax fraud.

CHARLES T. HOLMAN.

NEW YORK CORRESPONDENCE

(Continued from page 844)

he said, continue to grow after their early twenties and few indeed have their intellectual and spiritual velocity rising at the age of forty. This condition, he pointed out, must not go on, for the complexity and gravity of our modern problems can be met only by adult training. While he did not apply his remarks to our churches we who have their interests at heart need to give more thought to the adult side of our religious education program.

* * *

Next Winter's Unemployed?

Now that summer is upon us we tend to forget the breadlines of the winter and the hundreds of thousands who sought work in vain. The Prosser committee is finishing up its work and soon there will be little except city aid for the men out of work. Unfortunately there is every reason for thinking that we face fully as critical a winter as that we have just experienced. What plans are being made to meet it? This is a problem which our churches must face just as deliberately as the city and other relief agencies. It is encouraging to find a widespread recognition of this responsibility on the part of representative churchmen. The social service committees of some of our denominations are already on the job making plans for the winter ahead.

EDMUND B. CHAFFEE.

Race Sweepstakes Involve Millions

England Plagued with Gambling Craze Fostered by Irish Hospitals—Can Catholics Vote Labor?

(British Table Talk)

LONDON, June 2.—Sunday last was Trinity Sunday; it was also for many people a Peace Sunday on which they affirmed their faith in the League of Nations; but for even more it was Sweep Sunday, the day on which the names of the winners of lucky tickets in the Irish sweepstake were widely made known. It has been a gigantic affair; a few figures will explain its range:

Tickets	6,695,260
Number of drawers of horses	627
19 first prizes of	£30,000
19 second prizes of	£15,000
19 third prizes of	£10,000

In addition there were many other cash prizes. £2,789,696 in all was subscribed, out of which the Irish hospitals receive £697,424.

The whole thing is revolting. In an hour when the one hope of recovery for a nation must be found in a return to simple living and hard work we have this display of greed and folly. The fact that certain horses will be racing tomorrow at Epsom is made the occasion for a serious diversion of our national energies. The plain question, as many are beginning to see it, is not whether in an abstract situation it is or is not a moral offense to put money on a horse; it is rather whether or not a nation can afford to have this waste of thought, this release of the instinct of greed, this attack of fever. Happily there are still a vast company who are neither blind to this evil nor silent about it.

There are other sweepstakes but they seem small and ineffectual beside this Irish one. "They provide," (these sweepstakes) "employment for a few clerks and sorters; they provide newspapers with a large amount of sensational copy; but because they involve no sort of effort, no handling and shaping of the earth's material, they add nothing to the wealth of the world or to the prosperity of mankind."

* * *

The Archbishop of Canterbury Makes Two Pronouncements

The archbishop had no hesitation in declaring that a communion service held in a Presbyterian church of England was more than "a love feast." The question arose upon the comment which was made by the Church Times upon the service in which Dr. Dick Sheppard took part in the Presbyterian church at Crouch Hill. It was only a love-feast, the Anglo-catholic paper said. Was it only that? Dr. Gray, the Presbyterian minister, asked of the archbishop. Most certainly it was not that only, Dr. Lang answered; no doubt as he wrote he recalled that his own father had been the revered moderator of the Scottish kirk.

The archbishop today made his answer upon the long-standing controversy between the bishop of Birmingham and the church of St. Aidan's. It may be forgotten by this time that the bishop refused to induct the Rev. G. D. Simmonds, whom the trustees of the church had chosen, unless he promised to keep the law of the Church of England concerning the reservation of the holy sacrament. He offered to institute him "provided he would assure me," these are the bishop's own words, "that in public worship he would obey the regulations of the prayer-book, and that he would not depart from the law as therein set forth, unless I informed him in writing that I would raise no objection to such action as he might desire to take."

As the result of litigation which followed, the archbishop was served with a writ requiring him to fill the vacancy at St. Aidan's. He has done this by appointing the Rev. G. D. Simmonds, so overruling the bishop. Dr. Barnes has made a strong protest against the archbishop's action. It is true that the archbishop has satisfied himself of the fitness of Mr. Simmonds, but his action makes it possible, so the bishop claims, "for the decision of parliament to be overruled in any instance where the bishop is not willing to bring a legal action against the clergyman whom your grace may admit." The last has not been heard of the St. Aidan's case.

* * *

Can Catholics Vote Labor?

Father Woodlock of the Farm Street Jesuit church has been pleading that the papal encyclical does not mean that a Catholic is debarred from membership in the labor party. It is urged that the pope said no true Catholic could be a *true* socialist, but it is claimed that neither Mr. Snowden nor Mr. MacDonald would be called a "true socialist" by the pope. There will be, however, some difficulty, especially with the large body of Irish Catholics in this country who vote for labor. It will not be easy to convince them of the qualifications which are in the encyclical.

* * *

New Post for Dr. "Dick" Sheppard

At St. Martin's-in-the-Fields the old title of "lecturer" has been revived—and to whom could it be more fitly applied than to Dr. "Dick" Sheppard? He is to take up his office as from June 1, and he is to use it exactly as he likes. That will be good news for all who love St. Martin's and that great company who love "Dick" Sheppard.

* * *

And So Forth

The fifth centenary of the death of Joan of Arc was kept by the B. B. C. which invited Mr. G. Bernard Shaw. The keeping of this festival brought back the words in the epilogue of his play where Joan inquires whether or not she should come back, seeing that she was now so admired: "Heretics are better dead."

My friend and colleague, Mr. Hubert W. Peet, had an article in the Spectator

"The architect's drawing for the proposed Bell Memorial Tower."

Boston University
School of Religious Education and Social Service
Summer Courses In Religious Education
July 6 — August 15
Credit Toward Undergraduate and Graduate degrees
HENRY H. MEYER, Dean
20 Beacon Street - - Boston

The College of the Bible
Lexington, Kentucky
(Affiliated with Transylvania College)
A graduate school for the training of Christian leaders.
Write for catalogue and information.

AUBURN Auburn NEW YORK
Theological Seminary
School of Religious Education
Summer Schools
PREPARES pastors, directors of religious education. Men and women. Outstanding faculties. *Ask for catalog.* Harry Lathrop Reed, *President*

PACIFIC SCHOOL of RELIGION
PREPARES *for the* RELIGIOUS VOCATIONS
BERKELEY CALIFORNIA

QUOTABLE POEMS
Clark-Gillespie, Compilers
These 500 poems, are brief, inspiring, quotable. Cloth $2.50. Morocco, $3.50.
ORDER FROM YOUR BOOKSELLER OR FROM THE PUBLISHERS
WILLETT, CLARK & COMPANY
440 S. Dearborn St., Chicago
200 Fifth Ave., New York

A Responsive Reading for National Holidays

arranged by **FRED EASTMAN**

in pamphlet form

A brief, patriotic exercise (10-12 minutes) for groups of all ages, on the occasion of National Holidays.

May be used by

Sunday Schools
Public Schools
Civic Gatherings
Church Services
Club Meetings, etc.

Many church services were enriched on Memorial Sunday by the use of this brief and effective service. Plan to use it as part of *your* special program in celebration of July Fourth.

Four pages—5x8 inches—Attractive format.

PRICES

One to four copies.....5 cents each
5 to 25 copies.....3 cents each
Larger quantities.....2 cents each

Please send remittance with orders.

The Christian Century
440 S. Dearborn St.
Chicago, Ill.

THE CHRISTIAN CENTURY
440 S. Dearborn St., Chicago

Please send me.....copies of the pamphlet "A Responsive Reading for National Holidays." I enclose $.....

Name.....

Address.....

in the series devoted to the color bar. He describes the color bar as it exists in the United States. He shows what a large part economic causes have played. The next article in the series was from Mr. Lothrop Stoddard. Vigorous attempts are being made to resist the attempt to introduce a color-bar into hotels in this country.

EDWARD SHILLITO.

Church Unity Gains at United Presbyterian Meet

One of the issues before the 73d general assembly of the United Presbyterian church, held in Youngstown, O., May 27 to June 2, was church unity. After a heated discussion, led by a small group, the report of the committee on union was adopted by an overwhelming vote. The decision carried with it the direction of the committee to prepare a basis of organic union, complete in all its details, to be submitted to the next assembly providing such action is taken by one of the other members of the Presbyterian family. The recent assembly criticized the Federal council for its recent pronouncements on birth control; financial support of the council was cut one-third. An important action at Youngstown was the naming of a special "spiritual life" committee of which the moderator, Dr. J. Knox Montgomery of Muskingum college, is chairman for the coming year. This committee will cooperate with the standing committee on evangelism. It is planned to launch a moderator's program, reaching every congregation through synods and presbyteries, in an intensive program of spiritual cultivation and evangelistic effort. Much enthusiasm was manifested by the assembly over this plan looking toward the deepening of the church's spiritual life.

Dr. J. W. F. Davies Leaves Winnetka Church

Dr. J. W. F. Davies has brought to a conclusion his remarkable 22-year ministry in the Congregational church of Winnetka, Ill. Dr. Davies, as leader of the Winnetka church school and as founder and director of the Winnetka community house, has been credited with the development of perhaps as many important new methods of church work with young people as any man in the American ministry. Articles in the Ladies' Home Journal, the American Magazine, and in many other periodicals have been largely devoted to the enterprises which he has originated, many of which have now been copied in other parts of the United States and overseas. In a book published by the University of Chicago press a few years ago, "Out of Doors with Youth," Dr. Davies himself explained the methods used in the remarkable summer camps for boys and girls which he has developed at Lake Hamlin, Mich. Dr. Davies is chairman of the board of the Pilgrim foundation, maintaining work at the University of Illinois, and chairman of the executive committee of the Religious Education association. His resignation was accepted by the Winnetka congregation on June 14. No announcement has been made as to Dr. Davies' future plans.

Tabulate China's School Statistics

Mission Schools Shown to be Playing Large Part—Marshal Chang Praises Y. M. C. A.

(Correspondence from China)

PEIPING, May 19.—China has 34 universities and colleges, 16 technical institutes, and 1,339 high schools, which are maintained by the national, provincial and municipal governments, by private endowments, and by mission boards. There are only 17,285 college students and the enrolment in technical institutions is 2,168. The middle (high) schools enrol 234,811. These figures have recently been made public by the national ministry of education.

An analysis of these figures shows that there is one middle school to each group of 300,000 persons and a middle school student to every 1,700 persons. Women students in the middle schools comprise 16 per cent of the total. The largest single group of college students are majoring in law, (16 per cent), with liberal arts second, and commerce third. Schools of medicine are at the bottom of the list with a total enrolment of only 205. The total current operating expense budgets for the latest fiscal year were: colleges and universities, $11,756,175; middle schools, $24,602,366. (All financial figures herein are stated in Chinese currency. Normally, a Chinese dollar is worth half an American dollar but in international exchange is now worth less than a fourth.)

Twelve of these 34 colleges and universities are mission institutions with a total (arts and science) enrolment of 3,209. Their total current expense budget 1929-30 was $1,725,084. In addition to this, four schools of theology, four schools of medicine, two schools of commerce and business administration, a college of agriculture and forestry, a law school and a library school are maintained in affiliation with certain of the 12 institutions. Figures for these latter phases of work are not available. The statistics do include professional and vocational work in education, home economics, journalism, etc., which are maintained as parts of liberal arts colleges.

The 1931 China Year Book states that there are approximately 300 middle schools maintained by churches and mission boards. The total number of students in Christian schools of all grades from primary to university is estimated to be 550,000, somewhat more than half of them being in Protestant schools. From this figure, it is further estimated that about one student in ten in China is enrolled in a school which is maintained under Christian auspices.

It is interesting to compare with these figures, the numbers of Chinese students going abroad for study. The ministry of education states that 1,484 persons ap-

plied for certificates to study abroad in 1930. Of this number, 55 per cent went to Japan, 18 per cent to America, 11 per cent to France, and the rest to Great Britain and European countries. Almost a third of them indicated their intention to study law. Note the tremendous interest at present on the part of Chinese students in that phase of study. A little more than a tenth of the students going abroad were women.

* * *

Mukden Marshal Attributes His Philosophy to Y. M. C. A.

The principal speaker at the banquet opening the annual financial campaign of the Peiping Y. M. C. A. was General Chang Hsueh-liang, northern political leader and vice-commander of the army, navy and air forces of China. During his address, he said: "I am happy to help this association with a personal contribution of $1,000. While I cannot say, 'All I am I owe to it,' it certainly did give me as a student a large part of my philosophy of life." The goal of the annual financial drive of the Chinese Y. M. C. A. in Shanghai for this year was $50,000; it obtained $65,189.

* * *

Missionary Dies; Founded Many Libraries

Miss Mary Elizabeth Wood, 70, died at Hankow on May 1. She had been a missionary in China 31 years. She is best known for her successful efforts in the establishing of public and private libraries in China. She founded and was head of Boone library and the library school of Central China college. Miss Wood went to Washington in 1926 and personally interviewed every member of the senate and house of representatives in a successful campaign to have a certain portion of the American Boxer indemnity funds allocated for the establishment and maintenance of libraries in this country.

* * *

Dancing Increases In Popularity

Liu Fu, director of the women's college of the Peiping national university, has aroused much public interest by his recent effort to prevent his students from frequenting public dance halls. This form of diversion is now one of the striking features of "Peking life." When the writer first came to this city in the fall of 1924, only two places were available for public dancing—the ballrooms of the two large western-style hotels. Few Chinese dancers were seen upon these floors. Today there are no less than 25 hotels and restaurants which feature dinner-dances or operate like cabarets and night clubs. Western couples on almost every floor are now decidedly in the minority. Most of the places have jazz orchestras, or use phonographs; the latest music is played, and the most recent styles of western dancing are followed.

* * *

And So Forth

An extensive exhibit on religious education and evangelism has been shown all over China in many centers in the past year under the auspices of the National Christian council.

Shanghai (Baptist) college has changed its official name to the University of Shanghai. Including its night school of commerce, it now has more than 1,800 students.

Dr. H. H. K'ung, minister of industry, has accepted the presidency of Cheloo (Shantung) university. He is also chairman of the board of managers of Yenching university.

Much interest has been manifested by the Chinese press in the remarkable record of a Chinese boy, Leroy Young, in the public schools of Philadelphia. At his recent graduation from the central high school in that city he was awarded eight honor prizes, the largest number ever won by any student in that school.

VERNON NASH.

TO OUR SUBSCRIBERS

It requires two weeks to make a change of address. It is necessary that our wrappers be addressed a full week ahead, and time is required to handle accurately the large volume of requests for change that come to us at this season of the year. Unless your vacation period is somewhat extended, we advise that you leave a few stamps with your postmaster, or postman, and ask to have your Christian Century forwarded to you. You thus avoid the risk of missing a copy both at the beginning and at the end of your vacation.

We desire that our readers shall not miss a single issue, and while we will gladly make any change of address requested, we are sure the risk of irregularity is greatly reduced by the plan we suggest.

In requesting change of address, subscribers will help us by observing the following suggestions:

(1) Give present as well as new address.

(2) If convenient, tear off and enclose address on present wrapper.

Publishers,
THE CHRISTIAN CENTURY.

BOOKS RECEIVED

Since Mrs. Eddy, by Altman K. Swihart. Holt, $3.00.

Hinterlands of the Church, by Elizabeth R. Hooker. Institute of Social and Religious Research, $2.50.

The Individual vs. the Individualistic, by Garrett Baxter. The Economic Press, Norfolk, Va.

Creative Camping, by Joshua Lieberman. Association Press, $2.00.

Looking Them Over, by J. H. Barnhardt. Stratford, $2.00.

A National Policy, an account of the Emergency Programme advanced by Sir Oswald Mosley, M. P. Macmillan, 25 cents.

The Growth of the Idea of God, by Shailer Mathews. Macmillan, $2.50.

Science and Religion, a Symposium, introduction by Michael Pupin. Scribners, $1.75.

World Workers' Educational Movements, their Social Significance, by Marius Hansome. Columbia University Press, $5.00.

Brother John: A Tale of the First Franciscans, by Vida D. Scudder. (Reissue.) E. P. Dutton & Co., $2.50.

1,000 New Illustrations, compiled by Aquilla Webb. (Reissue.) Richard R. Smith, $2.50.

Why I Believe, by Teunis E. Gouwens. Cokesbury Press.

MENEELY BELL CO.
TROY, N.Y.
AND
2208ROADWAY, N.Y. CITY
BELLS

Pulpit Gowns
and Choir Vestment
Custom Tailoring
FOR CLERGYMEN
Pulpit Hangings and Bookmarkers
Cox Sons & Vining Inc.
131-133 East 23rd. New York

Church Furniture
Globecraft Shops
Since 1876
Fine Church Furniture moderately priced.
Tell us your needs. Before you buy—*Compare!*
Globe Furniture Mfg. Co.
19 PARK PLACE, NORTHVILLE, MICH.

"FOR THE LOVE OF MANKIND"
is the title of a carefully written, beautifully illustrated brochure, which describes how thousands of churches have satisfied the spiritual hunger of the hard of hearing . . . Upon request, we will send you a *FREE* copy.
Dictograph Products Co., Inc., Dept. 45-T
220 West 42nd Street, New York, N. Y.

Welcome to this Inn of Hospitality in New York

1000 Rooms all with bath
Single $2½ to $4
Double $4 to $6
(SPECIAL DISCOUNT TO CLERGYMEN)
Near Largest Department Stores, Convenient to Churches and all Transportation Lines—
PRINCE GEORGE HOTEL
FIFTH AVENUE AND 28TH STREET NEW YORK
Alburn M. Gutterson, *Manager*

INDEX Volume XLVIII (January-June, 1931)

Title Index of Editorials and Contributions

Alcohol from the Standpoint of Narcosis, by Samuel Arthur Mahood, 645.
All Honor to the Women of Georgia (edit.), 123.
"Allied Drys, The" (edit.), 702.
All Priests Are Not Vatican Citizens (edit.), 397.
Altar and the Flag, The (edit.), 264.
American Conquest, The (edit.), 428.
American Foreign Policy Goes Back to Jefferson (edit.), 228.
America's Missionary Expeditionary Force (edit.), 763.
America's Need for Information (edit.), 636.
Anderson Plan, The (edit.), 600.
Another Galaxy of Christians, by Ware W. Wimberly, 543.
Another Requirement for a "Father in God" (edit.), 196.
Another View of the Movies (edit.), 795.
Archbishop Decides Against Bishop Barnes, The (edit.), 828.
Architecture for Religion (edit.), 800.
Are Labor and the Veterans to Form a Wet Party? (edit.), 669.
Are the Chinese Anti-Christian? by Lih Hsuenteh, 775.
Army Grows Ferociouser and Ferociouser (edit.), 596.
As a Social Scientist Sees It, by Hornell Hart, 119.
Astounding Decision, An (edit.), 766.
Attack That Is a Tribute, An (edit.), 4.

Bandit Outrages on Missionaries (edit.), 563.
Battling the Wolves (edit.), 470.
Beleaguered Newspaper, The (edit.), 701.
Boost for the Colleges, A (edit.), 532.
Brazil Dismisses American Naval Mission (edit.), 195.
Bread-Line at Worship, The, by C. T. Holman, 167.
Breathless Moment in India, A (edit.), 331.
Britain and the Color Line (edit.), 365.
Britain, France and Italy Reach Naval Accord (edit.), 333.
Britain's Industrial Difficulties (edit.), 76.
Broadcasting in Britain, by Edward Shillito, 803.
Butler, General, Talks Out of Turn (edit.), 196.

Can Christianity and Socialism Make Terms? by John Bennett, 338.
Can Christianity Be Made Indigenous in the Orient? (edit.), 292.
Can Jesus Maintain His Authority? (series) by Henry Sloane Coffin, 51.
Can Prejudice Be Overcome? by Joseph M. Proskauer, 116.
Can the Air Be Kept Free? by Paul Hutchinson, 545.
Can the Church Be Saved? (series) by Vida D. Scudder, 82.
Case Continued Owing to Absence of Witnesses (edit.), 196.
Catholicism as a Culture, by George S. Bull, 108.
Celebrating Tuskegee's Anniversary (edit.), 531.
Chance for the Churches to Demonstrate Unity, A (edit.), 227.
Changed Conditions Require Changed Laws (edit.), 197.
Changing Family, The (edit.), 399.
Changing Intellectual Climate, The (edit.), 503.
Charity Is Needed and Something More (edit.), 531.
Chicago Convicts a Gangster-Killer (edit.), 501.
Chicago Frees Itself from Thompsonism (edit.), 499.
Chicago Renominates Thompson (edit.), 293.
Chicago's Religious Drama Tournament (edit.), 396.
China Abolishes Extraterritoriality (edit.), 635.
China and the "Immoralities of Christianity," by Marc T. Greene, 573.
Choosing Political Issues (edit.), 333.
Church and State Clash in Italy (edit.), 763.
"Church Has Something, The," by Donald H. Tippett, 508.
Churches and Lynchings, The (edit.), 429.
Christ in a Gas-Mask, by Clarence E. Pickett, 510.
Christian Newspaper, A (edit.), 398.
Christian Schools in China (edit.), 468.
Christian Strategy in Race Relations (edit.), 126.
Christian World, A—What Would It Be? by Paul Jones, 344.
Christianity at a Crisis (edit.), 832.
Christianity in India, by Francis J. McConnell, 706.
Christians of Japan Protest American Movies (edit.), 500.
City Planned Before It Is Built, A (edit.), 227.
Clearing Up the Liberian Mess (edit.), 156.
Colorado Tries a New Strategy (edit.), 125.
"Commencements" Are Ended (Cor.), by Quintus Quiz, 801.
Common Denominators, by Felix M. Warburg, 110.
Comrade Litvinov Makes Another Speech (edit.), 700.
Congressional View of the Red Menace, A (edit.), 124.
Conscience and the Constitution, by Ralph E. Kinsley, 835.
Converting Our Emotions, by John Haynes Holmes, 112.
Courtesy of Jesus, The, by D. Elton Trueblood, 678.
Court Martial—or a Lunacy Commission? (edit.), 332.
Credibility of An Atheist, The (edit.), 795.
Crowding an Already Over-Crowded Market (edit.), 44.
Cult of the Questers, The (edit.), 671.
Culture as a Business Sideline (Freedom of the Air), by Paul Hutchinson, 512.

Dear Jesus, Be Our Guest, by Raymond Kresensky, 139.
Death Calls for Ozora Davis (edit.), 395.
Defeat of Briand, The (edit.), 703.
Demand for a Dynamic Christianity, The (edit.), 670.
Despair and Prison Outbreaks (edit.), 565.
Discharging the Responsibility of Influence (edit.), 667.
Dispersing the Wendel Hoard (edit.), 429.
Does It Mean War or a Lawsuit? (edit.), 427.
Does Respectability Demand Vice? (edit.), 296.
Does the United States Want Its Pound of Flesh? (edit.), 468.
"Dominion Status"—How Much Will It Mean? (edit.), 75.
Do We Expect Too Much from the Philosophers? (edit.), 566.
Do Your Thinking Now! (edit.), 765.
Dramatize the Christian Opposition to War! (edit.), 499.

Easter and the Mood of Today (edit.), 430.
Easy Money for the Movies (edit.), 468.
Education and the Radio (Freedom of the Air), by Paul Hutchinson, 478.
Einstein, Physicist and Pacifist (edit.), 363.
End of a Trumpery Sensation, The (edit.), 291.
End of the World—New Style, by Quintus Quiz, 737.
England Will Try the Single Tax (edit.), 595.
Episcopal Commission Wrestles with Divorce (edit.), 597.
Even Mr. Hearst Revolts (edit.), 43.
Evolution of a Columnist, The (edit.), 469.
Experimenting in Brotherhood, by Roy L. Smith, 607.

Facing a Common Problem (edit.), 564.
Facing Home Mission Facts, by Edmund de S. Brunner, 55.
Facing Outside Criticism (edit.), 43.
Fears and Hopes for the Cermak Regime (edit.), 499.
Fight on the Illinois Dry Law, The (edit.), 227.
For the Elimination of Vociferous Prejudice (edit.), 565.
For the Triumph of Democracy, by Newton D. Baker, 117.
Franco-British Naval Conversations, The (edit.), 291.
French Naval Racketeering (edit.), 668.
Future Policy in the Holy Land (edit.), 428.

Gandhi Meets Lord Irwin (edit.), 259.
Gandhi Shows His Wisdom (edit.), 731.
Gandhi's Inner Struggle (edit.), 469.
Gandhi's Triumph (edit.), 367.
Gandhi's Twenty-Four Points (edit.), 502.
Garrison, James Harvey (edit.), 128.
Genteel Radical—A Portrait of John Haynes Holmes, by Mortimer Smith, 608.
Germany and Austria to Adopt Mutual Free Trade (edit.), 427.
Germany Demands Revision of the Young Plan (edit.), 261.
Germany Cries for Help (edit.), 796.
Great Church Faces Reality, A (edit.), 8.
Guess at Half and Multiply by Two (edit.), 765.

Handmaidens of Hollywood? by Elaine Goodale Eastman, 268.
Handwriting on the Wall, The, by Harry F. Ward, 304.
Hard Days for Relief Agencies (edit.), 157.
Hollywood's Contribution to International Good Will (edit.), 333.
Holmes, Justice, at Ninety (edit.), 364.
Holystone Goes Over the Side, The (edit.), 797.
Honoring Sherwood Eddy (edit.), 195.
Hoover, Mr., Fights to Maintain Wages (edit.), 565.
Hoover, Mr., Is a Dry! (edit.), 198.
Hoover Stands on Solid Ground (edit.), 635.
How Do We Know? by Henry P. Van Dusen and Henry Nelson Wieman, 711.
How Far May Christians Diverge from Jesus? (series), by A. Bruce Curry, 10.
How Far May the Church Go? (series), by J. Elliot Ross, 270.
"How" Is the Question Men Are Asking (edit.), 668.
How Much Is Fifty Billion Dollars? (edit.), 77.
How the Negro Came by His Traits, by John R. Scotford, 807.
How Would Canada's Liquor System Work in the United States? by Ben H. Spence, 162.

"If" World, The (cor.), by Quintus Quiz, 769.
Illinois Legislature Votes to Repeal State Enforcement (edit.), 467.
Illinois Stays in the Union (edit.), 534.
Impertinent Heathen, The (edit.), 44.
Importance of Knute Rockne, The (edit.), 501.
Impotence of God, The (series), by Walter M. Horton, 370.
In a Mill Worker's Home, by Fred Donalson, 476.
Indian Round Table Closes, The (edit.), 123.
Indian Interlude (edit.), 200.
India's New Place in the World, by Horace G. Alexander, 434.
In Leningrad's Atheistic University, by George M. Day, 207.
Investigating the Movies, (edit.), 395.
Iowa Votes for Compulsory Military Training (edit.), 469.
Is Business Going Radical? (edit.), 701.
Is Justice Roberts the Real Ruler of the United States? (edit.), 765.
Is Public Morality a Joke? (edit.), 155.
Is the Air Already Monopolized? (Freedom of the Air), by Paul Hutchinson, 441.
Is the Church Financing Its Own Defeat? (edit.), 568.
Is the Church Going Down or Up? (edit.), 638.

Jack-Sprat and Church Union, by John R. Scotford, 88.
Japan's Emerging Faith, by T. T. Brumbaugh, 299.
Jesus: A Personality or a Tradition? by John Wright Buckham, 771.
Jews, Christians and the Testaments, by Frank Eakin, 838.
Joffre—A Name in a Book (edit.), 5.
Journalistic Anniversary, A (edit.), 4.
Judaism as a Culture, by Solomon Goldman, 107.
Just How Much of a Joke Is It? (edit.), 365.

Korean Methodists Go Back to Wesley (edit.), 45.

Last of the Bourbons Is Not Quite Through, The (edit.), 291.
Laymen's Investigation Enters a New Stage, The (edit.), 636.
Legion Tries to Run a College, The (edit.), 669.
Let Liberal Churches Stop Fooling Themselves, by Reinhold Niebuhr, 402.
Let Us Adopt the Canadian System! (edit.), 231.
Leviticus Still Cited as an Authority (edit.), 637.
Lights and Shadows of Hollywood (edit.), 795.
Liquor "Control" in Canada, by Ben H. Spence, 130.
Liquor's International Balance Sheet (edit.), 431.
Little Galaxy of Christians, A, by Ware W. Wimberly, 301.
Looking Forward to Disarmament (edit.), 471.
Lynching Again on the Increase (edit.), 5.

Macintosh, Professor, Refused Citizenship (edit.), 731.
Making a Faculty Knuckle Under (edit.), 732.
Making of a Monopoly, The (Freedom of the Air), by Paul Hutchinson, 376.
Malicious Libel in the Name of Patriotism (edit.), 43.
Man—Is He Accident or Goal? (series), by Kirtley F. Mather, 202.
Man with the Big Umbrella, The, by Edgar DeWitt Jones, 166.
Marines Begin to Pack Up, The (edit.), 260.
Meeting the Growing Problem of Ministerial Unemployment (edit.), 261.
Methodist Church Goes Gothic, The (edit.), 332.
Methodists at Washington, The (edit.), 294.
Methodists in India Reject Madura Precedent (edit.), 293.
Military Guillotine, The (edit.), 732.
Military Mind, The (edit.), 124.
Military Terror on a Campus, The (edit.), 731.
Military Training Losing Ground in Colleges (edit.), 45.
Mind of Christ and the Mood of Today, The, by Halford E. Luccock, 539.
Minister in a Strike, A, by Charles C. Webber, 648.
Ministers and War (edit.), 598.
Mixing Movies to Suit All Tastes (edit.), 565.
Mooney and Billings—Criminals or Victims? by George H. Shoaf, 137.
More Trouble in China (edit.), 828.
Moscow Discovers Another Plot (edit.), 532.
Movie Exhibitors Ask for a Sponge (edit.), 156.
Movie Mail, The (edit.), 640.
Movies and Juvenile Delinquency (edit.), 733.
Movie Promises and Performance (edit.), 260.
Movies and Rotten Eggs (edit.), 127.
Muscle Shoals Bill Is Up to the President, The (edit.), 292.
Myers, Johnston: Doctor of Humanity, by Paul Hutchinson, 709.
Mysticism—the Future of Religion (series), by C. E. M. Joad, 473.
McConnell, Bishop, Returns (edit.), 531.
McDowell's, Bishop, Name and the Methodist Board Statement (edit.), 157.

New Developments in the World of Radio (edit.), 501.
New Snobbery, A, by Quintus Quiz, 705.
New Policy in Latin America, A (edit.), 563.
Newspaper and Social Responsibility, The (edit.), 830.
Newspaper Treatment of Prohibition News (edit.), 292.
Next Move for Better Movies, The, by Fred Eastman, 570.
North Dakota's Lynching (edit.), 195.
Now, Nicholas Murray Butler, And, (edit.), 796.

Ohio State: Battleground of Freedom, by Robert Leonard Tucker, 805.
Once More—What About Recognizing Russia? (edit.), 228.
Only One Alternative to Prohibition (edit.), 6.
Only the Soldiers Can Save Us! (edit.), 331.
Organic Union Eventually—Why Not Now? by Arthur Judson Brown, 12.
Organized Approach, An, by Roger W. Straus, 120.
Our Irregular Calendar (edit.), 796.
Our Ruling Fallacy, by George Lawrence Parker, 205.
Our Unterrified Press (edit.), 229.
Our Valley Forge (edit.), 767.
Overcoming the Law's Lawlessness (edit.), 76.

Parent-Teacher Congress Shows Civic Alertness (edit.), 667.
Passing of Big Bill, The (edit.), 537.
Passing of the World, The (edit.), 331.
Periodical Campaign to Put God in the Constitution, The (edit.), 44.
Petrine Rock, The (edit.), 75.
Philosophy in Action, A, by D. Elton Trueblood, 575.
Pollock's, Mr., New Play (edit.), 699.
Pope Again Challenges Fascist Authority, The (edit.), 596.
Pope's Encyclical, The (edit.), 735.
Pope is Attacked as Socialist!, The (edit.), 827.
Pope Speaks to the World, The (edit.), 260.
Pot and the Kettle, The (edit.), 397.
Power Control and Mind Control (Freedom of the Air), by Paul Hutchinson, 407.
Preaching the Gospel Through Industry (edit.), 293.
Preparing for the "Unthinkable" War (edit.), 229.
President and the Senate Compromise, The (edit.), 229.
President on Lincoln, The (edit.), 259.
Priest Reviews the Pictures, A (edit.), 5.
Problems Too Large for the States (edit.), 259.
Professor at the Breakfast Table, The (edit.), 76.
Progressives Confer in Washington (edit.), 396.
Promise of Pendle Hill, The, by Henry T. Hodgkin, 840.
Prospects for the New Year (edit.), 3.
Protestants Also Have a Right to Be Catholic (edit.), 45.
Protestant Confessional Gets Legal Sanction (edit.), 563.
Protestantism as a Culture, by Samuel McCrea Cavert, 109.
Public Awakens to the Radio Situation, The (edit.), 595.
Public Sentiment Required for Political Action (edit.), 363.
Pursuing Shadow of Race Snobbishness, The (edit.), 4.

Race Issue at Detroit, The (edit.), 49.
Radio Reaches the Supreme Court (edit.), 637.
R. C. A. Extends Its World Empire (edit.), 429.
Real Issue in Foreign Missions, The, by Kenneth Scott Latourette, 506.
Realities in Race Relations, by B. E. Mays, 404.
Recruiting Officer Calls on the Ministry for Help, The (edit.), 829.
Release of Gandhi, The (edit.), 156.
Religion and the Scientific Mind, by T. V. Smith, 679.
Religion by Correspondence, by Quintus Quiz, 674.
Religion Without Jesus, by O. W. S. McCall, 238.
Religious Liberty in Italy (edit.), 364.
Reno Solution, The—Why Not? (edit.), 500.
Resignation of Mrs. Blackridge, The (edit.), 155.
Restoring Representative Government (edit.), 635.
Revising the Jones Law (edit.), 77.
Rome Favors Prohibition of Contraceptives (edit.), 532.
Rome Has Spoken! (edit.), 157.
R. O. T. C.—A Waster of Youth, by E. M. Freeman, 266.

Science's Service to Religious Unity, by Elmer E. Brown, 110.
Search Warrant as a Shield for Crime, The (edit.), 797.
Seminar as a Technique, The, by William Herd Kilpatrick, 118.
Shall I Send My Daughter to Europe? by William K. Anderson, 773.
Shall Lincoln's State be Guilty of Secession? (edit.), 467.
Shall the State Invade the Confessional? (edit.), 336.
Should the Church Accept Such a Gift? (edit.), 797.
Should Faith Fear Science? (series), by Harry A. Overstreet, 233.
Sign of the Times, A (edit.), 668.
Social Differences Decreed by the Creator (edit.), 699.
Solemn Statement of What Everybody Knows, A (edit.), 699.
Some Movie Announcements by Mr. Hays and His Employers (edit.), 828.
Southern Presbyterians Withdraw, The (edit.), 764.
Spain and the Church (edit.), 667.
Spain Becomes a Republic (edit.), 533.
Specific Problems in Cooperation, by Estelle M. Sternberger, 111.
Spirituals and Race Relations, The (edit.), 230.
St. Christopher to the Rescue (edit.), 829.
Starvation as a By-product of Prosperity (edit.), 197.
Stimson, Mr., Carries On (edit.), 669.
Stimson's, Mr., Footnote to History (edit.), 228.
Student Y's and the Ghost of Detroit, The (edit.), 395.
Sucker List Is Working Again, The (edit.), 533.
Sun Also Sets, The (edit.), 733.
Sunday at Lambarene, by Albert Schweitzer, 373.
Supreme Court Violates the Constitution, The (edit.), 798.
Swinging the Labor Movement Back to a Religious Basis (edit.), 125.

Taking the Temperance Crusade Back to Kansas (edit.), 332.
Tammany Begins to Tremble (edit.), 596.
Temperance and Prohibition (edit.), 79.
Tension in Palestine Is Relieved, The (edit.), 427.
This New and Untamed Giant (Freedom of the Air), by Paul Hutchinson, 340.
Toils Are Closing Around Capone, The (edit.), 827.
Too Wide a Field for Such Narrow Control (edit.), 764.
To Starve or to Steal: A False Dilemma (edit.), 467.
To What May the Churches Look Forward? (edit.), 3.
Toward a New Catholicism (series), by William Edward Orchard, 134.
Toward a United States of Europe (edit.), 155.
Trip That Should Not be Taken, A (edit.), 500.
Two Humanisms, The (edit.), 535.
Two Years of Mr. Hoover (edit.), 366.
Turning the Veterans' Bonus Into Cash (edit.), 261.
Turkey Has Changed! by Herbert L. Willett, Jr., 14.
Tydings, Mr., Is Right! (edit.), 396.

United Action Under a Unified Command (edit.), 363.
United States Celebrates Good Will Week, The (edit.), 701.
Unsettled Issue of Education, The (edit.), 763.
Using the Church for Political Purposes (edit.), 637.

Vanishing Dry Press, The (edit.), 262.
Vatican Is Worried, The (edit.), 564.
Vatican Protests Against Religious Liberty (edit.), 732.
Voice of America! The (edit.), 75.

Wanted: A New Type of Dramatic Critic (edit.), 700.
War Department's Idea of Promoting Good Will, The (edit.), 595.
Was Prohibition "Slipped Over"? by W. H. Burgwin, 809.
Wets Get Nowhere Rapidly, The (edit.), 733.
What Are Education's Ruling Concepts? (edit.), 197.
What Britain Confronts in India, by Francis J. McConnell, 675.
What Can We Do for Unemployment? by Patrick Murphy Malin, 86.
What Does Psychology Do to Religion? by Goodwin Watson, 603.
What Has Happened to Prayer? by Miles H. Krumbine, 741.
What Has India to Give to the World? by Francis J. McConnell, 738.
What Is a Dry? (edit.), 46.
What Is Better Business for the Movies? (edit.), 365.
What Is Happening to Harvard? (edit.), 597.
What Is the Outlook for America? (edit.), 3.
What Shall We Think of Gandhi? by Francis J. McConnell, 642.
What Will Tomorrow Do With the Church? (series) by W. Russell Bowie, 437.
When a Newspaper Repents (edit.), 77.
When a Snowstorm Is a Godsend (edit.), 397.
When a State Means to Stop Lynching (edit.), 701.
When Is a Standard of Living High? (edit.), 78.
When Virtues Are Vices, by Reinhold Niebuhr, 114.
When Will America Begin to Plan? (edit.), 334.
Where the Democratic Party Stands (edit.), 364.
Whither the Negro Church? (edit.), 700.
Why Leave the Negro Out? by Kelly Miller, 89.
Wickersham Report, The (edit.), 159.
Wickersham Report and Mr. Hoover's Statement, The (edit.), 123.
Will China License the Opium Traffic? (edit.), 262.
Will the Boy Scouts Go Jim-Crow? (edit.), 827.
Will the Depression Leave Permanent Gains? (edit.), 294.
Will the New Constitution Satisfy India? (edit.), 124.
Wisdom of a Modest Humorist (edit.), 764.
Woman Wins a Skirmish in the Long War (edit.), 533.

Young Minister's Counter Revolt, A, by E. G. Homrighausen, 236.
Your Flag and My Flag, by Fred Eastman, 651.

Subject Index

Advertising and Selling, 701.
Alabama, 795.
Alcohol, 645.
American Christianity, 539.
American Federation of Labor, 669.
American Five-Year Plan, 334.
American Legion, 331, 669.
American Naval Mission, 195.
American Protective League, 43.
Anderson, Col. Henry W., 600.
Anglican Church, 196, 828.
Anglo-Catholics, 45.
Anti-Saloon League, 363.
Arkansas, 533.
Army, U. S., 596.
Atheism, 207.
Atheist, Evidenced by, 795.
Austria, 427, 468.

Barthian Theology, 236.
Barton, Ralph, 733.
Birth Control, 532.
Blackridge, Mrs. Myrtle Tanner, 155.
Bonus, Veterans, 261, 331.
Boulder, Nevada, 227.
Boy Scouts of America, 827.
Brazil, 195.
Briand, 155, 427, 703.
British Broadcasting Company, 803.
Broun, Heywood, 469.
Buddhism, 297.
Butler, Nicholas Murray, 796.
Butler, General Smedley, 196.

Calendar, Reform of, 796.
Canadian Judicial System, 232.
Canadian Liquor System, 130, 162, 232.
Capone, Al, 827.
Catholicism, 108, 134.
Cermak, A. J., 293, 499.
Chaplin, Charlie, 667.
Chicago, 397, 499, 537, 827.
China, 262, 563, 573, 635, 775, 828.
Christianity and Socialism, 676, 699, 735, 827.
Church and State, 264, 270, 336.
Church Architecture, 800.
Church Funds, Investment of, 568.
Church, Future of, 82, 437.
Church Union, 12, 88, 110, 227.
Citizenship, Basis of, 731, 766, 798, 832.
Coffin, Henry Sloane, 564
College Military Training, 45, 266, 332, 469, 731.
Colorado, 125.
Commonweal, The, 196, 397.
Communism, 207.
Communism in America, 365.
Constitution, The U. S., 44, 798.
Criminal Statistics, 636.

Davis, Ozora S., 395.
Democratic Party, 364.
DePauw University, 669.
Detroit, 49, 126, 395.
Diaz, Archbishop Pascual, 4.
Dill, Senator C. C., 395.

Editor and Publisher, 44.
Education, 197.
Eddy, Sherwood, 195.
Einstein, Albert, 363.
Emmerson, Louis L., 467, 534.
England, 595, 803.
European Travel, 773.
Extraterritoriality, 635.

Federal Council of Churches, 399, 764.
Fish, Hamilton, 124.
Foreign Investments, 428.
France, 668, 703.

Gambling, 797.
Gandhi, 75, 124, 156, 200, 259, 331, 367, 469, 500, 502, 642, 675, 706.
Garrison, James Harvey, 128.
Garrison, William Lloyd, 4.
Geneva Disarmament Conference, 471, 499, 635.
Georgia, 123, 701.
Germany, 261, 427, 468, 796.
God, Idea of, 370.
Good-Will Week, 701.
Great Britain, 76.
Grosz, George, 510.

Harvard, 597.
Hays, Will, 127, 828.
Hearst, William Randolph, 43.
Heist, A. A., 292.
Henderson, Arthur, 291, 427.
Herald-Tribune, New York, 292.
Hill, Charles Wesley, 4.
Holmes, John Haynes, 608.
Holmes, Justice Oliver Wendell, 364.
Hoover, Herbert, 46, 123, 198, 229, 259, 292, 366, 531, 565, 635, 767.
Humanism, 535, 671.

Illinois, 227, 467, 534, 635.
Illinois Vigilance Association, 470.
Immortality, 430.
India, 75, 123, 124, 156, 200, 259, 331, 367, 434, 469, 502, 531, 642, 675, 706, 738.
Indian Social Reformer, 44.
Industrial Problems, 76, 197, 294, 304, 334, 565, 648, 700, 767, 796.
Inman, Samuel Guy, 565.
Iowa, 469.
Irwin, Lord, 259, 331, 469.
Italy, 364, 596, 763.

Japan, 75, 297.
Jesus, Authority of, 10, 51, 238.
Joffre, Marshal, 5.
Jones Law, 77.
Judaism, 107.

Kansas City Post, 43.
Kansas City Star, 43.
King's Mountain Celebration, 366.
Knowledge, Basis of, 711.
Labor Party, British, 125.

Law Enforcement, 76, 159.
League of Nations, 136.

Liberia, 156.
Liberalism, Church, 402, 508.
Liberalism, Political, 333, 396.
Liberator, 4.
Lincoln, Abraham, 166, 259.
Lingle Case, The, 501.
Lippman, Walter, 671.
Litvinov, Maxim, 700.
Lyle, John M., 77.
Lynching, 5, 123, 195, 429, 701.

MacDonald, Ramsay, 75, 123, 427.
Machine Age, 205.
Macintosh, Douglas C., 731, 766, 798, 832.
Man, Nature of, 202.
Marriage and Divorce, 157, 229, 399, 500, 597, 637.
Mead, Mrs. Lucia Ames, 77.
Methodist Board of Temperance, 157, 294.
Methodist Church, India, 293.
Methodist Church, Korean, 45.
Methodist Episcopal Church, 8, 332.
Methodist Review, 668.
Mexico, 4.
Militarism, 124.
Miller, Herbert A., 732, 805.
Ministerial Degrees, 533.
Ministerial Salaries, 607.
Ministers and War, 829, 832.
Minnesota, 336, 563.
Missions, Foreign, 43, 44, 292, 373, 468, 506, 563, 573, 636, 706, 763.
Missions, Home, 55.
Monroe Doctrine, 228, 260, 563.
Mooney, Tom, 137.
Movies, 5, 127, 156, 260, 268, 333, 365, 395, 469, 500, 565, 570, 640, 667, 733, 795, 828.
Muscle Shoals, 292.
Mussolini, 196, 763.
Mysticism, 473.
McConnell, Bishop Francis J., 531.
McDowell, Bishop William F., 157.

Natarajan, K., 44.
Naval Armament, 229, 291, 333, 471, 668.
Navy, U. S., 797.
Negro, 807.
Negro Churches, 700.
Newspapers, 44, 77, 262, 292, 398, 701, 830.
New York City, 596, 637.
Nicaragua, 260, 563, 669.
North Dakota, 195.

Obscene Literature, 470.
Ohio State University, 731, 805.
Opium, 262.
Oury, Colonel W. T., 332.

Pacifism, 363, 499, 598, 667.
Pact of Paris, 798.
Page, Kirby, 598.
Palestine, 427.
Parent-Teachers Association, 667.
Patriotic Reading, 651.
Patriotism, 43.
Pershing, General, 124.
Philosophy and Religion, 566.
Poling, Daniel A., 702.
Pollock, Channing, 699.
Pope Pius XI, 157, 260, 596, 699, 735, 827.
Prayer, 741.
Presbyterian Church, 637.
Presbyterian Church, South, 764.
Prison Conditions, 125, 564.
Prohibition, 6, 46, 77, 79, 123, 130, 159, 162, 198, 227, 262, 291, 292, 363, 396, 431, 467, 534, 667, 733, 765, 809.
Prohibition Organizations, 363, 702.
Protestantism, 109.
Protestant Ministers and Confessional, 336, 563.
Psychology and Religion, 603.
Public Morality, 155.

Race Issue, 4, 5, 49, 126, 230, 365, 395, 404, 827.
Radio, 5, 75, 76, 260, 340, 376, 407, 429, 441, 478, 501, 512, 545, 595, 637, 667, 803.
Raskob, J. J., 44, 364.
Red Cross, 531.
Red Menace, 124.
Reform, Basis of, 297.
Relations Between Catholics, Jews and Protestants, 105-120, 564.
Religious Drama, 396.
Religious Liberty, 364, 732.
Reno, Nevada, 500.
Reparations, 796.
Representative Government, 635.
Republican National Committee, 532.
Roberts, Justice Owen J., 765.
Rockne, Knute, 501.
Rogers, Will, 764.
Roman Catholic Church, 4, 75, 108, 157, 196, 229, 397, 532, 564, 667, 699, 732, 763.
Roman Catholics and Movies, 5.
Roosevelt, Franklin D., 829.
Round Table, Indian, 123.
Russia, 207, 228, 532, 700.

Schweitzer, Dr. Albert, 373, 575.
Science and Religion, 233, 503, 679.
Seligman, Professor E. R. A., 668.
Single Tax, 595.
Socialism, 125, 338.
Spain, 291, 533, 564, 667.
Spirituals, Negro, 230.
Statistics, Church, 638.
Statistics, Liquor, 765.
Standards of American Living, 78.
State's Rights, 259.
Stimson, Henry L., 228, 260, 563, 669, 796.
Supreme Court, The U. S., 291, 731, 765, 766, 798, 832.

Tariff, The, 468.
"Ten Nights in a Barroom," 332.
Theater, 43, 699.
Thompson, William Hale, 77, 293, 397, 499, 537.
Turkey, 14.
Tuskegee Institute, 531.

Unemployment, 86, 157, 167, 197, 229, 294, 304, 334, 397, 467, 476, 531, 709, 767.
Unemployment, Ministerial, 261.
United States of Europe, 155.
University of Chicago, 76.
University of Nebraska, 332.

Vatican City, 397.

Walker, James J., 596, 637.
War, Cost of, 77.
War Department, 595.
War Policies Commission, 765.
W. C. T. U., 363.
What's Coming in Religion? 10, 51, 82, 134, 202, 233, 270, 344, 370, 437, 473, 539, 603, 679, 771.
Weapons, Carrying, 197.
Wendel Will, The, 429.
Wickersham Commission, 76, 123, 157, 198, 600, 636.
Willebrandt, Mrs. Mabel Walker, 396.
Woman's Rights, 533.
World Court, 427.
World, New York, 331.
World Tomorrow, The, 598.

Yarrow, Rev. Philip, 470.
Y. M. C. A., Student, 395, 670.
Young Plan, 261.
Y. W. C. A., 43.

Zionism, 427.

Contributors

Alexander, Horace G.: India's New Place in the World, 434.
Anderson, William K.: Shall I Send My Daughter to Europe? 773.

Baker, Newton D.: For the Triumph of Democracy, 117.
Bennett, John: Can Christianity and Socialism Make Terms? 338.
Bowie, W. Russell: What Will Tomorrow Do with the Church? 437.
Brown, Arthur Judson: Organic Union Eventually—Why Not Now? 12
Brown, Elmer E.: Science's Service to Religious Unity, 110.
Brumbaugh, T. T.: Japan's Emerging Faith? 299.
Brunner, Edmund de S.: Facing Home Mission Facts, 55.
Buckham, John Wright: Jesus, a Personality or a Tradition? 771.
Bull, George S.: Catholicism as a Culture, 108.
Burgwin, W. H.: Was Prohibition "Slipped Over"? 809.

Cavert, Samuel McCrea: Protestantism as a Culture, 108.
Coffin, Henry Sloane: Can Jesus Maintain His Authority? 51.
Curry, A. Bruce: How Far May Christians Diverge from Jesus? 10.

Day, George M.: In Leningrad's Atheistic University, 207.
Donalson, Fred: In a Mill Worker's Home, 476.

Eakin, Frank: Jews, Christians and the Testaments, 838.
Eastman, Elaine Goodale: Handmaidens of Hollywood? 268.
Eastman, Fred: Your Flag and My Flag, 651; The Next Move for Better Movies, 570.

Freeman, E. M.: R. O. T. C.—A Waster of Youth, 266.

Greene, Marc T.: China and the "Immoralities of Christianity," 573.

Hart, Hornell: As a Social Scientist Sees It, 119.
Hodgkin, Henry T.: The Promise of Pendle Hill, 840.
Holman, C. T.: The Bread-Line at Worship, 167.
Holmes, John Haynes: Converting Our Emotions, 112.
Homrighausen, E. G.: A Young Minister's Counter-Revolt, 236.
Horton, Walter M.: The Impotence of God, 370.
Hsuen-teh, Lih: Are the Chinese Anti-Christian? 775.
Hutchinson, Paul: This New and Untamed Giant, 340; The Making of a Monopoly, 376; Power Control and Mind Control, 407; Is the Air Already Monopolized? 441; Education and the Radio, 478; Can the Air Be Kept Free? 545; Culture as a Sideline, 512; Johnston Myers, Doctor of Humanity, 709.

Joad, C. E. M.: Mysticism—the Future Religion, 473.
Jones, Edgar DeWitt: The Man with the Big Umbrella, 166.
Jones, Paul: A Christian World—What Would It Be? 344.

Kilpatrick, William Herd: The Seminar as a Technique, 118.
Kinsley, Ralph E.: Conscience and the Constitution, 835.
Kresensky, Raymond: Dear Jesus, Be Our Guest, 139.
Krumbine, Miles H.: What Has Happened to Prayer? 741.

Latourette, Kenneth Scott: The Real Issue in Foreign Missions, 506.
Luccock, Halford E.: The Mind of Christ and the Mood of Today, 539.

Mahood, Samuel Arthur: Alcohol from the Standpoint of Narcosis, 645.
Malin, Patrick Murphy: What Can We Do for Unemployment? 86.
Mather, Kirtley F.: Man—Is He Accident or Goal? 202.
Mays, B. E.: Realities in Race Relations, 404.
Miller, Kelly: Why Leave the Negro Out? 89.
McCall, O. W. S.: Religion Without Jesus, 238.
McConnell, Francis J.: What Shall We Think of Gandhi? 642; What Britain Confronts in India, 675; Christianity in India, 706; What Has India to Give the World, 738.
Niebuhr, Reinhold: When Virtues Are Vices, 114; Let Liberal Churches Stop Fooling Themselves, 402.

Orchard, William Edward: Toward a New Catholicism, 134.
Overstreet, Harry A.: Should Faith Fear Science? 233.

Parker, George Lawrence: Our Ruling Fallacy, 205.
Pickett, Clarence E.: Christ in a Gas-Mask, 510.
Proskauer, Joseph M.: Can Prejudice Be Overcome? 116.

Ross, J. Elliot: How Far May the Church Go? 270.

Schweitzer, Albert: Sunday at Lambarene, 373.
Scotford, John R.: Jack Sprat and Church Union, 88; How the Negro Come by His Traits, 807.
Scudder, Vida D.: Can the Church Be Saved, 82.
Shillito, Edward: Broadcasting in Britain, 803.
Shoaf, George H.: Mooney and Billings—Criminals or Victims? 137.
Smith, Mortimer: Genteel Radical, 608.
Smith, Roy L.: Experimenting in Brotherhood, 607.
Smith, T. V.: Religion and the Scientific Mind, 679.
Spence, Ben H.: Liquor "Control" in Canada, 130; How Would Canada's Liquor System Work in the United States? 162.
Sternberger, Estelle M.: Specific Problems in Cooperation, 111.
Straus, Roger W.: An Organized Approach, 120.

Tippett, Donald H.: "The Church Has Something," 509.
Trueblood, D. Elton: A Philosophy in Action, 575; The Courtesy of Jesus, 678.
Tucker, Robert Leonard: Ohio State: Battleground of Freedom, 805.

Van Dusen, Henry: How Do We Know? 711.

Warburg, Felix M.: Common Denominators, 110.
Ward, Harry F.: The Handwriting on the Wall, 305.
Watson, Goodwin: What Does Psychology Do to Religion? 603.
Webber, Charles C.: A Minister in a Strike, 648.
Wieman, Henry Nelson: How Do We Know? 711.
Willett, Herbert L., Jr.: Turkey Has Changed! 14.
Wimberly, Ware W.: A Little Galaxy of Christians, 301; Another Galaxy of Christians, 543.

Books Reviewed

Abbott, Mather Almon: The Boy Today, 209, 618.
About Zionism, by Albert Einstein, 348.
Academy for Souls, The, by John O'Hara Cosgrave, 813.
Adamic, Louis: Dynamite: The Story of Class Violence in America, 578.
Adams, Frank D.: Glimpses of Grandeur, 482.
Addams, Jane: The Second Twenty Years at Hull House, 21.
Adventure Under Sapphire Skies, by Charles J. Finger, 684.
Advertising Jesus, and Other Sermons, by S. R. Bratcher, 141.
Affirmations of Christian Belief, by Herbert A. Youtz, 20.
After Christianity—What? by Theodore W. Darnell, 445.
After 2000 Years, by G. Lowes Dickinson, 620.
Ainslie, Peter: The Equality of All Christians Before God, 241.
Allen, Devere: The Fight for Peace, 410.
Alternatives to War, by Florence Guertin Tuttle, 745.
American Charities and Social Case Work, by Amos G. Warner, Stuart A. Queen and Ernest B. Harper, 316.
American Epoch, An, by Howard W. Odum, 23.
American Leviathan: The Republic in the Machine Age, by Charles A. and William Beard, 242.
American Peace Crusade, 1815-1860, The, by Merle Eugene Curti, 275.
American Speeches, by J. Ramsay MacDonald, 778.
America's Way Out, by Norman Thomas, 614.
Anthology of Modern Philosophy, An, compiled by Sommer Robinson, 274.
Atkins, Gaius Glenn: Procession of the Gods, 347.
Atwater, Adeline: The Marriage of Don Quixote, 551.
Aubrey, Edwin Ewart: Religion and the Next Generation, 447.
Authority of Christian Experience, The, by R. H. Strachan, 811.
Autobiography of Lincoln Steffens, The, 612.

Baha'i World, The, 1926-1928, 622.
Baker, G. P.: Constantine the Great and the Christian Revolution, 176.
Baldwin, T. W.: Earlier English Drama, 684.
Ballard, C. R.: Kitchener, 454.
Barnes, Harry Elmer: World Politics in Modern Civilization, 242; The Story of Punishment, 317.
Barrett, E. Lloyd: The Magnificent Illusion, 91.
Barrett, James W.: The World, the Flesh and Messrs. Pulitzer, 621.
Beard, Charles A.: The American Leviathan; The Republic in the Machine Age, 242.
Beard, William: The American Leviathan; The Republic in the Machine Age, 242.
Becker, Beril: Paul Gauguin, 454.
Beginnings of Critical Realism in America, 1860-1920, The, by Vernon Louis Parrington, 90.
Behind Mud Walls, by Charlotte and William Wiser, 171.
Behold America, edited by Samuel D. Schmalhausen, 778.
Belden, A. D.: George Whitefield—The Awakener, 445.
Belief Unbound, by William Pepperell Montague, 310.
Belloc, Hilaire: Wolsey, 454.
Berman, Edward: Labor and the Sherman Act, 141.
Between Two Worlds, by Daniel A. Poling, 777.
Bible and Business, The, by Humphrey Lee, 455.
Bible Story Book, by Frances Weld Danielson, 778.
Birmingham, George A.: The Hymn Tune Mystery, 455.
Bitter Tea of General Yen, The, by Grace Zaring Stone, 210.
Black Ghost of the Highway, The, by Gertrude Linnell, 317.
Black Napoleon, The, by Percy Waxman, 716.
Blackwell, Alice Stone: Lucy Stone, Pioneer of Woman's Rights, 683.
Black Worker, The, by S. D. Spero and A. L. Harris, 448.
Blatz, William E.: The Management of Young Children, 380.
Blue Ghost, a Study of Lafcadio Hearn, by Jean Temple, 316.
Blyton, W. J.: The Modern Adventure, 747.
Boas, George: Our New Ways of Thinking, 24.
Body, Mind and Spirit, by Elwood Worcester and Samuel McComb, 744.
Bogen, Boris D.: Born a Jew, 175.
Book of American Negro Poetry, The, edited by James Weldon Johnson, 716.
Book of Puka-Puka, The, by Robert Dean Frisbie, 25.
Boorman, W. Ryland: Personality in Its Teens, 618.
Born a Jew, by Boris D. Bogen, 175.
Borough, Rube: The Dangerous Life, 617.
Bott, Helen: The Management of Young Children, 380.
Boy Today, The, by Mather Almon Abbott, 209, 618.
Branscomb, Bennett Harvie: Jesus and the Law of Moses, 172.
Bratcher, S. R.: Advertising Jesus, and Other Sermons, 141.
Bremond, Henri: A Literary History of Religious Thought in France, 550.
Brown, Charles Reynolds: My Own Yesterdays, 516.
Brown, John Mason: Upstage: The American Theatre in Performance, 618.
Brown, Stephen J.: Novels and Tales by Catholic Writers, 411.
Browne, Lewis: Since Calvary, 748.
Bruner, B. H.: Great Days of the Last Week, 453.
Buck, Pearl S.: The Good Earth, 683.
Builders of Delusion, by Henshaw Ward, 777.
Burgess, Nellie V.: Junior Worship Materials, 209.
By the Waters of Babylon, by Louis Wallis, 578.

Cadillac, by Agnes C. Laut, 454.
Calkins, Clinch: Some Folks Won't Work, 17.
Carillon Music and Singing Towers of the Old World and the New, by William Gorham Rice, 380.
Carrier, Blanche: How Shall I Learn to Teach Religion? 23.
Cartwright, Peter: Pioneer, by Helen Hardie Grant, 380.
Cervantes, by T. R. Ybarra, 579.
Challenge of Russia, The, by Sherwood Eddy, 652.
Charleston Papers: A record of the Church Congress in the United States on its fifty-sixth anniversary, 1930, 482.
Chatterton, E. Keble: England's Greatest Statesman: A Life of William Pitt, 176.
Chesterton, G. K.: The Thing—Why I Am a Catholic, 28; Come to Think of It, 515.
Cheyney, Ralph: Unrest, 58.
Child's Emotions, The, 22.
Church and Industry, The, by Spencer Miller, Jr., and Joseph F. Fletcher, 309.
Church, The: Report of the Anglo-Catholic Congress, 58.
Clark, Thomas Curtis: Poems for Special Days and Occasions, 58; It Shall Not Be Again, 747.
Clemen, Carl: Religions of the World, Their Nature and Their History, 613.
Cole, Stewart G.: The History of Fundamentalism, 579.
Collected Poems, by Robert Frost, 242.
Collman, Charles Albert: Our Mysterious Panics, 1830-1930, 348.
Colossians, Philemon and Ephesians, by Ernest F. Scott, 617.
Colton, Ethan T.: The XYZ of Communism, 652.
Coming of the War, The, 1914, by Bernadotte E. Schmitt, 379.
Community Religion and the Denominational Heritage, by J. Robert Hargreaves, and others, 274.
Conroy, Jack: Unrest, 58.
Constantine the Great and the Christian Revolution by G. P. Baker, 176.
Contemporary Social Movements, by Jerome Davis, 410.
Coronado's Children, by J. Frank Dobie, 452, 684.
Cosgrave, John O'Hara: The Academy for Souls, 813.
Country Parson Looks at Religion, A, by Harold Adye Prichard, 451.
Craig, Gordon: Henry Irving, 91.
Crane, Nathalie: Pocahontas, 29.
Craven, Thomas: Men of Art, 715.
Crawford, Nelson Antrim: Unhappy Wind, 622.
Creative Religious Literature, by Arthur J. Culler, 27.
Cresson, W. P.: Francis Dana, a Puritan Diplomat at the Court of Catherine the Great, 177.
Crime of Punishment, The, by Margaret Wilson, 621.
Cross In Symbol, Spirit and Worship, The, by William F. Rothenburger, 620.
Culler, Arthur J.: Creative Religious Literature, 27.
Curti, Merle Eugene: The American Peace Crusade, 1815-1860, 275.

Dalton, John Neale: The Psalms and Twelve Old Testament Canticles, 813.
Dana, Francis, a Puritan Diplomat at the Court of Catherine the Great, by W. P. Cresson, 177.
Dangerous Life, The, by Ben B. Lindsey and Rube Borough, 617.
Danielson, Frances Weld: Bible Story Book, 778.
Darnell, Theodore W.: After Christianity—What? 445.
Davis, Jerome: Contemporary Social Movements, 410.
Dennis, Alfred Pearce: Gods and Little Fishes, 454.
Deseo, Lydia Glover: Looking at Life Through Drama, 778.
Desert Poems, by Ada Hastings Hedges, 58.
Deutsch, Herman B.: The Incredible Yanqui, 621.
Dickinson, G. Lowes: After 2000 Years, 620.
Digging Up Biblical History, by J. Garrow Duncan, 813.
Digging Up the Past, by C. Leonard Woolley, 515.
Dinsmore, Charles Allen: The English Bible as Literature, 715.
Director of Religious Education, The, by Harry C. Munro, 26.
Dobie, J. Frank: Coronado's Children, 452.
Douglass, H. Paul: Protestant Cooperation in American Cities, 19.
Dream Power of Youth, The, by Percy R. Hayward, 618.
Duncan, George S.: An Introduction to Biblical Archeology, 455.
Duncan, J. Garrow: Digging Up Biblical History, 813.
Dunn, Robert W.: Labor and Textiles, 141.
Dynamite: The Story of Class Violence in America, by Louis Adamic, 578.

Earlier English Drama, edited by T. W. Baldwin, 684.
Eckstein, Gustav: Noguchi, 813.
Economic Life of Soviet Russia, The, by Calvin B. Hoover, 307.
Eddy, Sherwood: The Challenge of Russia, 652.
Educational Movements of Today, by Walter Albion Squires, 26.
Education of a Princess, by Marie, Grand Duchess of Russia, 242.
Einstein, Albert: About Zionism, 348.
Emotions of Men, by Frederick H. Lund, 171.
Enduring Quest, The, by H. A. Overstreet, 615.
England's Greatest Statesman: A Life of William Pitt, by E. Keble Chatterton, 176.
English Bible as Literature, The, by Charles Allen Dinsmore, 715.
Equality, by R. H. Tawney, 514.
Equality of All Christians Before God, The, by Peter Ainslie, 241.
Eskridge, Robert Lee: Manga Reva, the Forgotten Islands, 621.

Faith of a Moralist, The, by A. E. Taylor, 310.
Faris, Ellsworth: Intelligent Philanthropy, 27.
Feiler, Arthur: The Russian Experiment, 652.
Feuchtwanger, Lion: Success, 210.
Feval, Paul: Salute to Cyrano, 210.
Fight for Peace, The, by Devere Allen, 410.
Filipino Immigration, by Bruno Lasker, 749.
Finger, Charles J.: Adventure Under Sapphire Skies, 684.
Fitzgerald, Edward: The Rubaiyat of Omar Khayyam, 91.
Flamenco, by Eleanor Smith, 620.
Fleming, Daniel Johnson: Helping People Grow, 746.
Fletcher, Joseph F.: The Church and Industry, 309.
Flexner, Abraham: Universities, American, English, German, 175.
Flight from Reason, The, by Arnold Lunn, 777.
Flights from Chaos, by Harlow Shapley, 348.
Flower and Weed, by Edith Mirick, 453.
Franc-Nohain: Life's an Art, 317.
Frank, Henry: Jesus, a Modern Study, 172.
Free Pulpit in Action, A, by Clarence R. Skinner, 173.
Frisbie, Robert Dean: The Book of Puka-Puka, 25.
From Ioway to Iowa, by Irving Berdine Richman, 482.
Frost, Robert: Collected Poems, 242.
Frothingham, Thomas G.: George Washington, Commander in Chief, 455.
Fulop-Miller, Rene: The Power and Secret of the Jesuits, 21.

Galsworthy, John: On Forsyte 'Change, 91.
Garrod, H. W.: Poetry and the Criticism of Life, 312.
Gauguin, Paul, by Beril Becker, 454.
Genius of Mexico, The, edited by Hubert C. Herring and Katharine Terrill, 551.
Genteel Tradition at Bay, The, by George Santayana, 551.
Gessner, Robert: Massacre, 716.
Girls Who Made Good, by Winifred and Frances Kirkland, 58.
Glimpses of Grandeur, by Frank D. Adams, 482.
God in Christian Experience, by W. R. Matthews, 308.
God in the Slums, by Hugh Redwood, 310.
Gods and Little Fishes, by Alfred Pearce Dennis, 454.
Goldsmith, Alfred N.: This Thing Called Broadcasting, 210.
Good Earth, The, by Pearl S. Buck, 683.
Good Estate of the Catholic Church, The, by Viscount Halifax, 29.
Goodspeed, Edgar J.: Strange New Gospels, 622.
Gora, Dick, Russian Dance of Death, 317.
Gordon, Ernest: When the Brewer Had the Stranglehold, 210.
Gospel Minister, The, by L. M. Zimmerman, 210.
Grant, Helen Hardie: Peter Cartwright: Pioneer, 380.
Great Days of the Last Week, by B. H. Bruner, 453.
Great Meadow, The, by Elisabeth Madox Roberts, 311.
Great Philosophies of the World, by C. E. M. Joad, 348.
Greatest Thoughts About Jesus Christ, compiled by J. Gilchrist Lawson, 622.
Greatest Thoughts of Immortality, compiled by J. Helder, 622.
Grensted, L. W.: Psychology and God, 170.
Gwynn, Denis: Traitor or Patriot: The Life and Death of Roger Casement, 619.
Gwynne, Walker: Holy Matrimony and Common Sense, 447.

Halifax, Viscount: The Good Estate of the Catholic Church, 29.
Harbin, E. O.: Recreational Materials and Methods, 778.
Hardy, Jack: Labor and Textiles, 141.
Hargreaves, J. Robert: Community Religion and the Denominational Heritage, 274.
Harper, Ernest B.: American Charities and Social Work, 316.
Harper, Samuel N.: Making Bolsheviks, 652.
Harris, A. L.: The Black Worker, 448.
Hastings, James: The Speaker's Bible: The Minor Prophets, 314.
Hayes, John Alexander: The Ten Commandments, 748.
Hayward, Percy R.: The Dream Power of Youth, 618.
Head of the Corner, The, by Louis Mathews Sweet, 746.
He Is Become My Song, by Edith Anne Stewart Robertson, 315.
Hedges, Ada Hastings: Desert Poems, 58.
Helder, J.: Greatest Thoughts of Immortality, 622.
Helping People Grow, by Daniel Johnson Fleming, 746.
Henry of Navarre, by Henry Dwight Sedgwick, 57.
He Took It Upon Himself, by Margaret Slattery, 812.
Herring, Hubert C.: The Genius of Mexico, 551.
High Stakes and Hair Trigger: The Life of Jefferson Davis, by Robert W. Winston, 28.
Hindus, Maurice: Red Bread, 652.
History of Fundamentalism, The, by Stewart G. Cole, 579.
History of the Jews in the United States, A, by Lee J. Levinger, 515.
Holy Matrimony and Common Sense, by Walker Gwynne, 447.
Home Care of the Infant and Child, The, by Frederick F. Tisdall, 317.
Hoover, Calvin B.: The Economic Life of Soviet Russia, 307.
Horne, Herman Harrell: This New Education, 312.
Howard, John Tasker: Our American Music, 813.
How Shall I Learn to Teach Religion? by Blanche Carrier, 23.
Humanist Religion, by Curtis W. Reese, 174.
Humanistic Logic, by Oliver L. Reiser, 29.
Humphrey, Grace: Poland the Unexplored, 620.
Hutchinson, Paul: World Revolution and Religion, 481.
Hymn Tune Mystery, The, by George A. Birmingham, 455.

If, or History Rewritten, edited by J. C. Squire, 410.
Incredible Yanqui, The, by Herman B. Deutsch, 621.
In Egypt, by John C. Van Dyke, 579.
Inge, W. R.: What Is Hell? 18.
Intelligent Philanthropy, edited by Ellsworth Faris, Ferris Laune and Arthur J. Todd, 27.
Introduction to Biblical Archeology, An, by George S. Duncan, 455.
Invisible Christ, The, by Ricardo Rojas, 612.
Iron Dish, The, by Lynn Riggs, 29.
Irving, Henry, by Gordon Craig, 91.
Issues of Life, The, by Henry Nelson Wieman, 17.
It Shall Not Be Again, by Thomas Curtis Clark, 747.

Jackson, F. J. Foakes: Josephus and the Jews, 275.
James, Will: Lone Cowboy, 91; Sun Up, 813.
Jeans, James: The Mysterious Universe, 140.
Jesus, a Modern Study, by Henry Frank, 172.
Jesus and Ourselves, by Leslie D. Weatherhead, 745.

XUM

Jesus and the Law of Moses, by Bennett Harvie Branscomb, 172.
Jesus I Know, The, edited by W. T. Wu, T. Z. Koo, and E. R. Hughes, 619.
Joad, C. E. M.: Great Philosophies of the World, 348.
Jonathan Gentry, by Mark Van Doren, 716.
Josephus and the Jews, by F. J. Foakes Jackson, 275.
Jungle Ways, by William B. Seabrook, 621.
Junior Worship Materials, by Nellie V. Burgess. 209.

Kent, Rockwell: Wilderness, 91.
Kingdom of God, The, by Ernest F. Scott, 812.
Kirkland, Frances: Girls Who Made Good, 58.
Kirkland, Winifred: Girls Who Made Good, 58.
Kitchener, by C. R. Ballard, 454.
Knudsen, Carl: Renewed by the Spirit, 312.

Labor and Coal, by Anna Rochester, 141.
Labor and Lumber, by Charlotte Todes, 141.
Labor and Textiles, by Robert W. Dunn and Jack Hardy, 141.
Labor and the Sherman Act, by Edward Berman, 141.
La Catholicisme Aux Etats-Unis, by Abbe A. Lugan, 29.
Lambert, M. R.: Old Boston, 91.
Larry: Thoughts of Youth, 141.
Lasker, Bruno: Filipino Immigration, 749.
Last and First Men, by W. Olaf Stapledon, 516.
Laune, Ferris: Intelligent Philanthropy, 27.
Laut, Agnes C.: Cadillac, 454.
Lawrence, D. H.: Pansies, 313.
Lawson, J. Gilchrist: Greatest Thoughts About Jesus Christ, 622.
Lee, Humphrey: The Bible and Business, 455.
Lennell, Gertrude: The Black Ghost of the Highways, 317.
Lescarboura, Austin C.: This Thing Called Broadcasting, 210.
Letters of James Whitcomb Riley, edited by William Lyon Phelps, 176.
Levin, Meyer: Yehuda, 483.
Levinger, Lee J.: A History of the Jews in the United States, 515.
Life of the Ant, The, by Maurice Maeterlinck, 315.
Life of the Holy Spirit, The, by James R. McIntire, 842.
Life's an Art, by Franc Nohain, 317.
Lincoln the Man, by Edgar Lee Masters, 450.
Lindsey, Ben B.: The Dangerous Life, 617.
Literary History of Religious Thought in France, Vol. II, The Coming of Mysticism (1590-1620), by Henri Bremond, 550.
Lodge, Oliver: What Is Hell? 18.
Lone Cowboy, by Will James, 91.
Looking at Life Through Drama, by Lydia Glover Deseo and Hulda Mossberg Phippa, 778.
Lovejoy, Arthur O.: The Revolt Against Dualism, 170.
Lugan, Abbe A.: La Catholicisme Aux Etats-Unis, 29.
Lund, Frederick H.: Emotions of Men, 171.
Lunn, Arnold: The Flight from Reason, 777.

MacFie, Ronald Campbell: Science Rediscovers God, 614.
Machen, J. Gresham: The Virgin Birth of Christ, 307.
MacInnis, John M.: Peter, the Fisherman Philosopher, 275.
Maclaren, Hamish: Sailor with Banjo, 30.
MacDonald, J. Ramsay: American Speeches, 778.
Maeterlinck, Maurice: The Life of the Ant, 315.
Magnificent Illusion, The, by E. Lloyd Barrett, 91.
Making Bolsheviks, by Samuel N. Harper, 652.
Management of Young Children, The, by William E. Blatz and Helen Bott, 380.
Manga Reva, the Forgotten Islands, by Robert Lee Eskridge, 621.
Mark, John: That Wonderful Man, 209.
Marriage of Don Quixote, The, by Adeline Atwater, 551.
Martial Spirit, The, by Walter Millis, 841.
Mary's Assumption, by Raphael V. O'Connell, 28.
Masefield, John: The Wanderer of Liverpool, 242.
Massacre, by Robert Gessner, 716.
Master of Manhattan, the Life of Richard Croker, by Lothrop Stoddard, 455.
Masters, Edgar Lee: Lincoln the Man, 450.
Matthews, W. R.: God in Christian Experience, 308.
Maxwell, William D.: John Knox's Genevan Service Book, 1556, 813.
Melody of Chaos, The, by Houston Peterson, 577.
Men of Art, by Thomas Craven, 715.
Men of Conviction, by Henry Bradford Washburn, 613.
Men of the Great Redemption, by William L. Stidger, 141.
Methodist Year Book, The: 1931, edited by Frank Wade Smith, 141.
Milam, Ava B.: A Study of the Student Homes of China, 317.
Miller, Spencer, Jr.: The Church and Industry, 309.
Mind of Christ in Paul, The, by Frank Chamberlain Porter, 616.
Mirick, Edith: Flower and Weed, 453.
Modern Adventure, The, by W. J. Blyton, 747.
Moehlman, Conrad Henry: When All Drank and Thereafter, 243.
Mongolian Horde, The, by Roland Strasser, 274.
Montague, William Pepperell: Belief Unbound, 310.
Moore, Thomas Ewing: Peter's City, 28.
Morals of Tomorrow, by Ralph W. Sockman, 169.
Morand, Paul: New York, 25.
Munro, Harry C.: The Director of Religious Education, 26; Pastor and Religious Education, 90.
My Own Yesterdays, by Charles Reynolds Brown, 516.
Mysterious Universe, The, by James Jeans, 140.
McComb, Samuel: Body, Mind and Spirit, 744.
McKeon, Richard: Selections from Medieval Philosophers, 622.

New Library, The, 515.
New York, by Paul Morand, 25.
Noguchi, by Gustav Eckstein, 813.
Novels and Tales by Catholic Writers, compiled by Stephen J. Brown, 411.

O'Connell, Raphael V.: Mary's Assumption, 28.
Odum, Howard W.: An American Epoch, 23.
Old Boston, by M. R. Lambert and R. Walker, 91.
Old First, by Lawrence Perry, 778.
Oliver, Edmund H.: The Social Achievements of the Christian Church, 311.
Oliver, John Rathbone: Rock and Sand, 20.
On Forsyte 'Change, by John Galsworthy, 91.
Our American Music, by John Tasker Howard, 813.
Our Mysterious Panics, 1830-1930, by Charles Albert Collman, 348.
Our New Ways of Thinking, by George Boas, 24.
Our Very Best People, by Clifford Raymond, 684.
Overstreet, H. A.: The Enduring Quest, 615.

Page, Elizabeth: Wagons West, a Story of the Oregon Trail, 317.
Pansies, by D. H. Lawrence, 313.
Paradoxy: The Destiny of Modern Thought, by Richard Rothschild, 744.
Parrington, Vernon Louis: The Beginnings of Critical Realism in America, 1860-1920, 90.
Pastor and Religious Education, The, by Harry C. Munro, 90.
Paul the Christian, 749.
Pere Marquette, Priest, Pioneer, Adventurer, by Agnes Repplier, 313.
Perry, Lawrence: Old First, 778.
Personality in Its Teens, by W. Ryland Boorman, 618.
Peter the Fisherman Philosopher, by John M. MacInnis, 275.
Peter's City, by Thomas Ewing Moore, 28.
Peterson, Houston: The Melody of Chaos, 577.
Phelps, William Lyon: Letters of James Whitcomb Riley, 176.
Philipson, David: The Reform Movement in Judaism, 449.
Phipps, Hulda Mossberg: Looking at Life Through Drama, 778.
Pocahontas, by Nathalie Crane, 29.
Poems for Special Days and Occasions, compiled by Thomas Curtis Clark, 58.
Poetry and the Criticism of Life, by H. W. Garrod, 312.
Poland the Unexplored, by Grace Humphrey, 620.
Poling, Daniel A.: Between Two Worlds, 777.
Porter, Frank Chamberlain: The Mind of Christ in Paul, 616.
Power and Secret of the Jesuits, The, by Rene Fulop-Miller, 21.
Prichard, Harold Adye: A Country Parson Looks at Religion, 451.
Proceedings of the National Conference of Social Work, 1930, 483.
Procession of the Gods, by Gaius Glenn Atkins, 347.
Prophets of the New India, by Romain Rolland, 450.
Protestant Cooperation in American Cities, by H. Paul Douglass, 19.
Psalms and Twelve Old Testament Canticles, selected by John Neale Dalton, 813.
Psychology and God, by L. W. Grensted, 170.
Puritan's Progress, by Arthur Train, 410.

Queen, Stuart A.: American Charities and Social Work, 316.

Rattenbury, J. Ernest: The Religious Experience of St. Paul, 315.
Raymond, Clifford: Our Very Best People, 684.
Real Personages of Mother Goose, The, by Katherine Elwes Thomas, 317.
Realm of the Air, The, by Charles Fitzhugh Talman, 551.
Recreational Materials and Methods, by E. O. Harbin, 778.
Red Bread, by Maurice Hindus, 652.
Redfield, Robert: Tepoztlan a Mexican Village, 58.
Redwood, Hugh: God in the Slums, 310.
Reese, Curtis W.: Humanist Religion, 174.
Reform Movement in Judaism, The, by Rabbi David Philipson, 449.
Regester, John Dickinson: Albert Schweitzer: The Man and His Work, 449.
Reister, Oliver L.: Humanistic Logic, 29.
Renewed by the Spirit, by Carl Knudsen, 312.
Religion and the Next Generation, by Edwin Ewart Aubrey, 447.
Religion in a Changing World, by Abba Hillel Silver, 18.
Religion on the American Frontier: The Baptists, 1783-1830, edited by William Warren Sweet, 653.
Religions of the World, Their Nature and Their History, by Carl Clemen and others, 613.
Religious Experience of St. Paul, The, by J. Ernest Rattenbury, 315.
Repplier, Agnes: Pere Marquette, Priest, Pioneer, Adventurer, 313.
Revolt Against Dualism, The, by Arthur O. Lovejoy, 170.
Rice, William Gorham: Carillon Music and Singing Towers of the Old World and the New, 380.
Richman, Irving Berdine: From Ioway to Iowa, 482.
Riggs, Lynn: The Iron Dish, 29.
Roberts, Elisabeth Madox: The Great Meadow, 311.
Robertson, A. T.: Word Pictures of the New Testament, 210.
Robertson, Edith Anne Stewart: He Is Become My Song, 315.
Robinson, George L.: The Sarcophagus of an Ancient Civilization, 170.
Robinson, Sommer: An Anthology of Modern Philosophy, 274.
Rochester, Anna: Labor and Coal, 141.
Rock and Sand, by John Rathbone Oliver, 20.
Rojas, Ricardo: The Invisible Christ, 612.
Rolland, Romain: Prophets of the New India, 450.
Roman Holiday, by Upton Sinclair, 274.
Roosevelt, Theodore, by Walter F. McCaleb, 842.
Rose, Isabel Brown: The Star of India, 579.
Rothenburger, William F.: The Cross in Symbol, Spirit and Worship, 620.
Rothschild, Richard: Paradoxy: The Destiny of Modern Thought, 744.
Rubaiyat of Omar Khayyam, The, by Edward Fitzgerald, 91.
Russian Dance of Death, by Dick Gora, 317.
Russian Experiment, The, by Arthur Feiler, 652.

Sailor with Banjo, by Hamish Maclaren, 30.
Salute to Cyrano, by Paul Feval, 210.
Santayana, George: The Genteel Tradition at Bay, 551.
Sarcophagus of an Ancient Civilization, The, by George L. Robinson, 170.
Schmalhausen, Samuel D.: Behold America, 778.
Schmitt, Bernadotte E.: The Coming of the War, 1914, 379.
Schweitzer, Albert: The Man and His Work, by John Dickinson Regester, 449.
Science Rediscovers God, by Ronald Campbell MacFie, 614.
Scott, Ernest F.: Colossians, Philemon and Ephesians, 517; The Kingdom of God, 812.
Seabrook, William B.: Jungle Ways, 621.
Second Twenty Years at Hull House, The, by Jane Addams, 21.
Sedgwick, Henry Dwight: Henry of Navarre, 57.
Selections from Medieval Philosophers, edited by Richard McKeon, 622.
Shapley, Harlow, Flights from Chaos, 348.
Silver, Abba Hillel: Religion in a Changing World, 18.
Sin and the New Psychology, by Clifford E. Barbour, 578.
Since Calvary, by Lewis Browne, 748.
Sinclair, Upton: Roman Holiday, 274.
Skinner, Clarence R.: A Free Pulpit in Action, 173.
Slattery, Margaret: He Took It Upon Himself, 812.
Smith, Eleanor: Flamenco, 620.
Smith, Frank Wade: The Methodist Year Book, 1931, 141.
Soares, Theodore G.: The Story of Paul, 210.
Social Achievements of the Christian Church, The, by Edmund H. Oliver, 311.
Sockman, Ralph W.: Morals of Tomorrow, 169.
Some Folks Won't Work, by Clinch Calkins, 17.
Spaulding, Clarence A.: Twenty-Four Views of Marriage, 316.
Speaker's Bible, The: Minor Prophets, edited by James Hastings, 314.
Spero, S. D.: The Black Worker, 448.
Squire, J. C.: If, or History Rewritten, 410.
Squires, Walter Albion: Educational Movements of Today, 26.
Stapledon, W. Olaf: Last and First Men, 516.
Star of India, The, by Isabel Brown Rose, 579.
Stidger, William L.: Men of the Great Redemption, 141.
Stoddard, Lothrop: Master of Manhattan, the Life of Richard Croker, 455.
Stone, Grace Zaring: The Bitter Tea of General Yen, 210.
Stone, Lucy, Pioneer of Woman's Rights, by Alice Stone Blackwell, 683.
Story of Paul, The, by Theodore G. Soares, 210.
Story of Punishment, The, by Harry Elmer Barnes, 317.
Strachey, Amy: St. Loe Strachey, His Life and His Paper, 621.
Strachey, St. Loe, His Life and His Paper, by Amy Strachey, 621.
Strachan, R. H.: The Authority of Christian Experience, 811.
Stroke of One, by R. A. J. Walling, 58.
Strange New Gospels, by Edgar J. Goodspeed, 622.
Strasser, Roland: The Mongolian Horde, 274.
Stuart, Jeb, by John W. Thomason, Jr., 210.
Study of the Student Homes of China, A, by Ava B. Milam, 317.
Success, by Lion Feuchtwanger, 210.
Sun Up, by Will James, 813.
Sweet, Louis Mathews: The Head of the Corner, 746.
Sweet, William Warren: Religion on the American Frontier: The Baptists. 1783-1830, 653.
Swift, by Carl Van Doren, 24.

Taft and Roosevelt, Intimate Letters of Archie Butt, 314.
Talman, Charles Fitzhugh: The Realm of the Air, 551.
Tawney, R. H.: Equality, 514.
Taylor, A. E.: The Faith of a Moralist, 310.
Temple, Jean: Blue Ghost, a Study of Lafcadio Hearn, 316.
Ten Commandments, The, by John Alexander Hayes, 748.
Tepoztlan, a Mexican Village, by Robert Redfield, 58.
Terrill, Katharine: The Genius of Mexico, 551.
That Wonderful Man, by John Mark, 209.
These Russians, by William C. White, 455.
Thing, The—Why I Am a Catholic, by G. K. Chesterton, 28.

This New Education, by Herman Harrell Horne, 312.
This Thing Called Broadcasting, by Alfred N. Goldsmith and Austin C. Lescarboura, 210.
Thomas, Katherine Elwes: The Real Personages of Mother Goose, 317.
Thomas, Norman: America's Way Out, 614.
Thomason, John W., Jr.: Jeb Stuart, 210.
Those Earnest Victorians, by Esme Wingfield-Stratford, 241.
Tilgher, Adriano: Work: What It Has Meant to Men Through the Ages, 316.
Tippett, Tom: When Southern Labor Stirs, 746.
Tisdall, Frederick F.: The Home Care of the Infant and Child, 317.
Todd, Arthur J.: Intelligent Philanthropy, 27.
Todes, Charlotte: Labor and Lumber, 141.
Too Much Government, by Charles Erskine Scott Wood, 622.
Train, Arthur: Puritan's Progress, 410.
Traitor or Patriot: The Life and Death of Roger Casement, by Denis Gwynn, 619.
Tuttle, Florence Guertin: Alternatives to War, 743.
Twenty-Four Views of Marriage, edited by Clarence A. Spaulding, 316.

Unhappy Wind, by Nelson Antrim Crawford, 622.
Universities, American, English, German, by Abraham Flexner, 175.
Unrest, the Rebel Poets' Anthology for 1930, edited by Ralph Cheyney and Jack Conroy, 58.
Upstage: The American Theatre in Performance, by John Mason Brown, 618.

Van Doren, Carl: Swift, 24.
Van Doren, Mark: Jonathan Gentry, 716.
Van Dyke, John C.: In Egypt, 579.
Van Dyke, Paul: George Washington, the Son of His Country, 551.
Virgin Birth of Christ, The, by J. Gresham Machen, 307.

Wagons West, a Story of the Oregon Trail, by Elizabeth Page, 317.
Walker, R.: Old Boston, 91.
Walling, R. A. J.: Stroke of One, 58.
Wallis, Louis: By the Waters of Babylon, 578.
Wanderer of Liverpool, The, by John Masefield, 242.
Ward, Harry F.: Which Way Religion? 446.
Ward, Henshaw: Builders of Delusion, 777.
Warner, Amos G.: American Charities and Social Case Work, 316.
Washburn, Henry Bradford: Men of Conviction, 613.
Washington, George, Commander in Chief, by Thomas G. Frothingham, 455.
Washington, George, the Son of His Country, by Paul Van Dyke, 551.
Waxman, Percy: The Black Napoleon, 716.
Weatherhead, Leslie D.: Jesus and Ourselves, 745.
Wells, Wells: Wilson the Unknown, 452.
What Is Hell? by W. R. Inge, Oliver Lodge and Ten Others, 18.
When All Drank and Thereafter, by Conrad Henry Moehlman, 243.
When Southern Labor Stirs, by Tom Tippett, 746.
When the Brewer Had the Stranglehold, by Ernest Gordon, 210, 243.
Which Way Religion? by Harry F. Ward, 446.
White, William C.: These Russians, 455.
Whitefield, George—The Awakener, by A. D. Belden, 445.
Why I Am and Why I Am Not a Catholic, 28.
Wieman, Henry Nelson: The Issues of Life, 17.
Wilderness, by Rockwell Kent, 91.
Wilson, Margaret: The Crime of Punishment, 621.
Wilson the Unknown, by Wells Wells, 452.
Wingfield-Stratford, Esme: Those Earnest Victorians, 241.
Winston, Robert W.: High Stakes and Hair Trigger: The Life of Jefferson Davis, 28.
Wiser, Charlotte: Behind Mud Walls, 171.
Wiser, William: Behind Mud Walls, 171.
Wolsey, by Hilaire Belloc, 454.
Wood, Charles Erskine Scott: Too Much Government, 622.
Woolley, C. Leonard: Digging Up the Past, 515.
Worcester, Elwood: Body, Mind and Spirit, 744.
Word Pictures in the New Testament, by A. T. Robertson, 210.
Work: What It Has Meant to Men Through the Ages, by Adriano Tilgher, 316.
World Politics in Modern Civilization, by Harry Elmer Barnes, 242.
World Revolution and Religion, by Paul Hutchinson, 481.
World, the Flesh and Messrs. Pulitzer, The, by James W. Barrett, 621.

XYZ of Communism, The, by Ethan T. Colton, 652.

Ybarra, T. R.: Cervantes, 579.
Yehuda, by Meyer Levin, 483.
Youtz, Herbert A.: Affirmations of Christian Belief, 20.

Zimmerman, L. M.: The Gospel Minister, 210.

Reviewers

Allen, Harland H., 17.
Ames, E. S., 170.
Atkins, Gaius Glenn, 614.

Baker, Archibald G., 171.
Bennett, John, 173.
Bordera, Karl, 308.
Bradley, Phillips, 749.
Brummitt, Dan, 173.
Buehrer, Edwin T., 310, 618.
Bunce, H., 310.

Cadbury, Henry J., 307.
Chaffee, Edmund B., 25.
Clinchy, Everett R., 449.
Coe, George A., 746.
Cole, Stewart G., 23.
Conklin, Edmund S., 578.
Crawford, Neil, 617.

Dawson, J. M., 452.
Day, Albert E., 745.

Ewers, John Ray, 27.

Fox, G. George, 18, 515.

Gallagher, Buel G., 445.
Garrison, Winfred Ernest, 21, 28, 29, 57, 90, 176, 177, 210, 241, 274, 347, 379, 410, 452, 514, 550, 577, 612, 619, 652, 683, 777, 841.

Grier N. M., 29, 175, 315, 615.
Hall, W. Lashley, 311.
Hallet, Harold, 314.
Hammond, William E., 447, 744.
Hansen, Herbert Winston, 140.
Harkness, Samuel, 747.
Harper, W. A., 91.
Haydon, A. Eustace, 445.
Hayes, Paul G., 619.
Heist, A. A., 617.
Holman, Charles T., 19.
Howard, George P., 612.
Hull, William I., 745.
Hunt, Ruth, 24.
Hutchinson, Paul, 28, 209, 614, 683.

Jackson, O. V., 451.
Jacobs, J. A., 22, 316.
Jensen, Howard E., 27.
Jones, Edgar DeWitt, 18, 450.

King, Albion Roy, 171.
Kresensky, Raymond, 29, 209, 315, 453, 613, 747.

Lee, Eugene M. B., 448.
Lemon, W. P., 24, 174, 314, 617, 812.
Luccock, Halford E., 169, 312.

Martin, James Daniel, 315, 615.
Moehlman, Conrad H., 748.
Muilenburg, Cornelius, 21.
Murphy, Arthur E., 170.
McDowell, Mary E., 21.

Norwood, P. V., 482.

Phillips, Grace D., 175, 313, 450.
Ploughe, J. S. 813.

Rall, Harris Franklin, 309.
Richards, James A., 749.
Root, E. Merrill, 312, 453.
Roys, Mabel M., 448.

Sage, William F., 620.
Schermerhorn, W. D., 746.
Settle, Myron C., 618.
Shillito, Edward, 310.
Smith, Dwight C., 20, 748.
Smith, Raymond A., 26.
Soper, Edmund D., 172.
Speight, Harold E. B., 449.

Tamblyn, Ronald J., 746.
Tigner, Hugh Stevenson, 25, 313.
Tittle, Ernest Fremont, 446, 481.

Vlastos, Gregory, 17.

Wagner, Donald O., 309.
Weber, William A., 26, 313.
Willett, H. L., 170.
Wimberly, Ware W., 311.
Winton, G. B., 23.
Wood, L. Foster, 744.

Verse

Answer, The, by Elizabeth Andrews, 9.

Balm of Gilead, by Ethel Romig Fuller, 770.
Beyond Humanism, by Robert Whitaker, 265.
Beyond the Horizon, by Robert Freeman, 737.

Challenge, by Lucia Trent, 168.
City-Dweller's Resolution, by Dorothy Tyler, 611.
Comrade Christ, by Verne Bright, 611.

Dedication, by Ethel Arnold Tilden, 298.
Die, The, by Arthur R. MacDougall, Jr., 802.
Discovery, by Raymond Kresensky, 406.

Ecce Signum, by Charles G. Blanden, 401.
Empty Throne, The, by Earl Bigelow Brown, 16.

Faith, by Catherine Cate Coblentz, 641.
Faith, by E. McNeill Poteat, Jr., 401, 674.
Forgiveness, by M. Whitcomb Hess, 337.
From this Dark Earth, by Edith Lombard Squires, 298.

God Immediate, by Raymond Kresensky, 265.
Good Friday, by Martha Provine Leach Turner, 433.
Go to a Tree, by Anderson M. Scruggs, 743.
Harvest, by Alice Thacher Post, 677.
He Shall Be Like a Tree, by Vincent G. Burns, 641.

In Hell, by Arthur B. Rhinow, 770.
Invocation, by William Martin Williamson, 298.
I, Too, Have Known, by Marguerite George, 433.

Lament of the Voiceless, The, by Laura Bell Everett, 802.
Likewise the Spirit Also, by Amos N. Wilder, 770.
Loneliest Mother, The, by Louise N. Gemino, 770.
Lost and Found, by Alexander Cairns, 708.

"Love Suffereth Long—" by Sara Henderson Hay, 440.

"March!" by Winfred Ernest Garrison, 401.

Of Ancient Shackles, by Adelaide P. Love, 641.

Penalty, The, by Grace Jones Brennan, 369.
Poppy Day, by Jeanette Steele Brooks, 708.
Prayer in April, by Sara Henderson Hay, 505.

Question, by Raymond Kresensky, 9.

Recovery, by Raymond P. Currier, 165.
Release, by Jean Grigsby Paxton, 369.
Russian Icons, The, by Kathryn Culver Bradley, 505.

Sage of War, The, by Lester M. Ellis, 337.
Shallows, by Carl S. Weist, 133.
Simon and Judas, by Kenneth W. Porter, 433.
Simon of Africa, by Edna Johnson Long, 85.
Sloth, by G. Herbert Westley, 9.
Song, by Charles G. Blanden, 802.
Song, A, by Edwin Osgood Grover, 343.
Strength, by Jessie Wilmore Murton, 674.

To God, by Ruth Evelyn Henderson, 641.
Tragedy, The, by Eloise Davis Pickard, 440.
Traitor to Faith, by Elinor Lennen, 265.
Tryst, The, by Dorothy Louise Thomas, 337.

Voyager, by Frank Fisher Slocumb, 265.

Women Toilers, The, by Grace Bowen Evans, 369.
Worship, by Eleanor Slater, 505.

Years Go By, The, by Charles Ballard, 81.

Contributors of Verse

Andrews, Elizabeth: The Answer, 9.

Ballard, Charles: The Years Go By, 81.
Blanden, Charles G.: Ecce Signum, 401; Song, 802.
Bradley, Kathryn Culver: The Russian Icons, 505.
Brennan, Grace Jones: The Penalty, 369.
Bright, Verne: Comrade Christ, 611.
Brooks, Jeanette Steele: Poppy Day, 708.
Brown, Earl Bigelow: The Empty Throne, 16.
Burns, Vincent G.: He Shall Be Like a Tree, 641.

Cairns, Alexander: Lost and Found, 708.
Coblentz, Catherine Cate: Faith, 641.
Currier, Raymond P.: Recovery, 165.

Ellis, Leslie M.: The Sage of War, 337.
Evans, Grace Bowen: The Women Toilers, 369.
Everett, Laura Bell: The Lament of the Voiceless, 802.

Freeman, Robert: Beyond the Horizon, 737.
Fuller, Ethel Romig: Balm of Gilead, 770.

Garrison, Winfred Ernest: "March!", 401.
Gemino, Louise N.: The Loneliest Mother, 770.
George, Marguerite: I, Too, Have Known, 433.
Grover, Edwin Osgood: A Song, 343.

Hay, Sara Henderson: "Love Suffereth Long—," 440; Prayer in April, 505.
Henderson, Ruth Evelyn: To God, 641.
Hess, M. Whitcomb: Forgiveness, 337.

Kong, Edna Johnson: Simon of Africa, 85.
Kresensky, Raymond: Discovery, 406; God Immediate, 265; Question, 9.

Lennen, Elinor: Traitor to Faith, 265.
Love, Adelaide P.: Of Ancient Shackles, 641.

MacDougall, Arthur R., Jr.: The Die, 802.
Murton, Jessie Wilmore: Strength, 674.

Paxton, Jean Grisby: Release, 369.
Pickard, Eloise Davis: The Tragedy, 440.
Porter, Kenneth W.: Simon and Judas, 433.
Post, Alice Thacher: Harvest, 677.
Poteat, E. McNeill, Jr.: Faith, 401, 674.

Rhinow, Arthur B.: In Hell, 770.

Scruggs, Anderson M.: Go To a Tree, 743.
Slater, Eleanor: Worship, 505.
Slocumb, Frank Fisher: Voyager, 265.
Squires, Edith Lombard: From this Dark Earth, 298.

Thomas, Dorothy Louise: The Tryst, 337.
Tilden, Ethel Arnold: Dedication, 298.
Trent, Lucia: Challenge, 168.
Turner, Martha Provine Leach: Good Friday, 433.
Tyler, Dorothy: City Dweller's Resolution, 611.

Weist, Carl S.: Shallows, 133.
Westley, G. Herbert: Sloth, 9.
Whitaker, Robert: Beyond Humanism, 265.
Wilder, Amos N.: Likewise the Spirit Also, 770.
Williamson, William Martin: Invocation, 298.

XUM

Five Outstanding Reasons

WHY nearly 1000 adult and young people's Bible classes are using

THE 20TH CENTURY QUARTERLY

1.. Because its Primary purpose is the building of Christian Character.

In This critical period, the youth problem is challenging the minds and hearts of Christian leaders as never before. The 20th Century Quarterly turns from all current disputes as to just what should be the purposes of religious educational activities, to present the teachings of the Scriptures in such vital fashion that 15,000 class-members at least, will apply this Scriptural truth to the problems of their developing lives. Are you interested in a Lesson Quarterly which has consistently held to this purpose during 13 years of successful publication?

2.. Because it breathes the spirit of TODAY

There is nothing musty about this Quarterly. It is as vital as Chicago, as virile as the spirit of America. It is vivid and interesting, and so appeals to the youth, manhood and womanhood of this pulsing twentieth century. Every contributor is concerned in moulding lives! The vague, meaningless homilies of the old commentaries are not in the Quarterly. It is built for TODAY—for wide-awake American manhood and womanhood, and for honest, open-eyed youth. Are you interested in a Lesson Quarterly that faces today's challenging problems?

3.. Because it makes a direct study of the Bible

This Quarterly takes as the basis for its study the Bible itself, on the presumption that the Bible is the most powerful of all books of teaching and inspiration for character-building. The outstanding personalities of that Book are interpreted from the viewpoints of modern life and its problems. The study of great biography by young people and adults means strong, fine living.

4.. Because it is vital, vigorous, red-blooded

This Quarterly is not built after the style of the quarterly of several years ago. It does not treat the Bible as a source of proof-texts; it takes the Bible truth and applies it to today's challenging problems—the problem of youth, the problem of the making over of the world after the Christ ideals. There is no old-fashioned "padding" in the Quarterly: every sentence counts for character-building and the making of a truly Christian world.

5.. Because it is non-sectarian

The 20th Century Quarterly gets entirely away from the peculiar teachings of any denomination, and centers its teaching upon the great things of religion. Six denominations are represented on the contributing staff, and every one of these leaders thinks religion in world terms. This Quarterly is a magnificent achievement in Christian unity.

EDITORIAL STAFF OF
The 20th Century Quarterly

Thomas Curtis Clark, *Editor*
Helen Barrett Montgomery
James M. Stifler
John R. Ewers
Ernest Bourner Allen
Herbert L. Willett, Jr.
Roy L. Smith
Sydney Strong

Treats the International Uniform Bible Lessons

For all grades from the Older Intermediates to the Oldest Adults.

Summer (July, August, September) number now ready. Send for free sample copy.

The 20th Century Quarterly,
440 S. Dearborn St., Chicago

Send me free sample of your Quarterly.

My name.....

Address.....

.....

.....

CHICAGO PRINTERS, INC.

ISSUE 26

XUM